

EQUIPPING SPIRIT-LED LEADERS: EMPOWERING  
CURRENT AND POTENTIAL LEADERS FOR  
KINGDOM SERVICE

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## TABLE OF CONTENTS

ABSTRACT.....	iv
ACKNOWLEDGEMENTS.....	v
DEDICATION.....	vii
EPIGRAPH.....	viii
INTRODUCTION.....	1
CHAPTER	
1. MINISTRY FOCUS.....	3
2. THE STATE OF THE ART IN THIS MINISTRY MODEL.....	46
3. THEORETICAL FOUNDATION.....	54
4. METHODOLOGY.....	128
5. FIELD EXPERIENCE.....	133
6. REFLECTION, SUMMARY, AND CONCLUSION.....	147
APPENDIX	
A. LETTERS, TRAINING ACTIVITIES AND DISCUSSIONS.....	153
B. PRE AND POST TEST ANALYSIS.....	159
C. SERMON DATA.....	166
D. CONFLICT MANAGEMENT STYLE ASSESSMENT.....	177
E. SPIRITUAL GIFTS TEST.....	182
F. MISCELLANEOUS DOCUMENTS.....	187
BIBLIOGRAPHY.....	191



## **ABSTRACT**

### **EQUIPPING SPIRIT-LED LEADERS: EMPOWERING CURRENT AND POTENTIAL LEADERS FOR KINGDOM SERVICE**

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This project was to empower current and potential leaders in Shalom Baptist Church, Newport News, VA by understanding spiritual gifts, leadership roles in the church and how to effectively lead. Five sermons, discussions, prayer sessions, reading assignments and a power lunch accelerated the impact for change. Data triangulation was used to measure the project through pre and post-test, surveys and questionnaires. The project reflected an improvement in the understanding of the participants after receiving training. The project concluded that current and potential leaders can be empowered for Kingdom service by understanding spiritual gifts, leadership roles and how to effectively lead.

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Special thanks to Pastor William D. Tyree, III, Pastor Ernest Chambliss and Pastor Shelton Murphy who provided the writer with soul-stirring documents to ponder. Thank you, Pastor Walter Dean for being a spiritual father and mentor. All of your books will be returned to you this year. Thank you Prince Igboamazu for the last minute step-in.

To all of those who wreaked havoc in the writer's life over the years, the writer gives special thanks to you. It has taught the writer to give thanks in all things. For in the

writer's disappointments and disparaging devastations, her determination to do well superseded the deliberate damage.

The writer ultimately thanks God for the strength to endure and the ability to reason.

## **DEDICATION**

To those who are faced with leadership anxiety.

...knowing things causes you to see problems everywhere. If, however, you are willfully stupid, you can keep doing things the same way.<sup>1</sup>

Herb Miller

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<sup>1</sup>Herb Miller, *Leadership is the Key: Unlocking Your Ministry Effectiveness* (Nashville, TN: Abingdon Press, 1997), 13.

## **INTRODUCTION**

Equipping Spirit-Led Leaders began as a work to train leaders in the church. Often, leaders move on to other projects, which can cause a surge in assumed control without the understanding of the basic concepts of leadership. Some leaders are challenged by variations in the philosophy of the church's environment but ongoing guidance from mentors of accountability will provide the continuity to empower leaders to impact ministry.

Due to cultural changes it is observed that there is a needed shift from mediocrity to quality leadership in the church. Leaders should understand how to utilize their spiritual gifts, leadership roles in the church and how to effectively lead.

The purpose of this project is to design a program that will empower current and potential leaders for kingdom service. Empower is defined in this context as an improvement in the overall understanding of an individual as it relates to the subject matter of leadership and its components. Leaders in this setting are defined as those who have or have had a minimum of one person reporting to them in a church setting or those who make decisions that will affect others. Potential leaders in this context are defined as those who may or may not have exemplified the ability to lead others in a church setting. While kingdom service in this context is defined as the system of God, which operates in a supernatural manner through a natural manifestation.

It is presupposed that if a training program is implemented that addresses organizational leadership through understanding spiritual gifts, leadership roles, and how to effectively lead, it will empower current and potential leaders for leadership.

Chapter One identifies the ministry focus, which directs the spiritual flow of events. The writer will review three parts of her spiritual walk that will combine her personal experience with the context of ministry to arrive at an intersecting synergy as the conclusion. This chapter generates the progression of the writer's spiritual journey.

Chapter Two will examine quantifiable sources selected specifically for this design. The writer will review the state of the art in ministry model.

Chapter Three establishes the theoretical background of the foundational design and migrates into the biblical, historical and theological framework to bring cohesiveness and to set the tone for the project.

Chapter Four describes the methods utilized in the field experience to improve the understanding of current and potential leaders.

Chapter Five will record the field experience of this project. It includes sermons, training activities and discussion literature. It will address methods employed to accumulate statistical figures and the results of data examination.

Chapter Six will evaluate the project in its entirety. The reflection, summary and conclusion will be reviewed in conjunction with data analysis procured throughout the project. After minor amendments and suggestions, this chapter will conclude with the demonstrated framework for replication in other organizations.

**CHAPTER ONE**  
**MINISTRY FOCUS**  
**Spiritual Autobiography**

On Friday, April 5, 1968, a beautiful baby girl was born to Pastor Raymond White Franklin and Eunice Wilson Franklin. The morning after Dr. Martin Luther King, Jr. was assassinated, it seemed as though one great person who made a lasting impression on the world was taken away one day, and another great person that will make a lasting impression on the world was born upon the exodus of the former on the following day. Her father named her Priscilla Ann Franklin, which was legally recorded on her birth certificate. However, her mother had already selected a name for her new baby, Iris Rochelle Franklin. A baby boy was desired but a baby girl was delivered. She had six siblings, three brothers and three sisters. The writer would be the seventh child born to the Franklin family, not including the two children that were miscarried.

The writer's mother treated her as a very special child because she had a miscarriage two years prior to this birth, and therefore her mother kept her close. Because of the extra care, the next-to-the youngest daughter, felt pangs of neglect, as there was a newborn in the house that received all the attention.



## A Musical Family

The writer grew up in a religious/Christian home and a musical family. Her father was a guitarist and the pastor of the church that they attended. Her mother and two of her sisters sang and were the pianists. Two of her brothers sang and were guitarists of the church as well. As a gifted and talented little girl, the writer was the lead singer of her family's gospel group at the age of five years old. She captured the audience and left a memorable impression each time she opened her mouth to sing which caused many people to fall in love with her voice early on in her life.

Everywhere the family went to sing everyone would anticipate the solo of the little girl with the big voice. It was said by onlookers that "they would feel chill bumps when they heard her voice." However, on one occasion at a concert, the writer was sent out front to sing a solo but after the first four words, she just started to cry. Her mother came to her rescue and sat with her on the front pew in the church. When the writer was asked why she was crying she explained, that there were too many people looking at her, and she feared what she saw in their faces. She was afraid to be out front. This was rather unusual because the writer was use to singing in front of crowds of people many times before. In spite of this horrifying experience, she was able to make a comeback and once again wooed the crowds with her voice but was scarred for life when standing in front crowds.

### Salvation Has Come or Has It?

One Sunday morning, the message of the gospel touched the heart of the writer, and she gave her life to Jesus Christ as her Lord and Savior. Even though she did not quite understand all that it meant at the age of eight years old, the writer promised God that she would never sin anymore. It was an attempt to live a sinless life, which was impossible for her.

### A Star is Born

As life progressed, the writer spent a lot of time alone talking to God, dreaming big dreams, and thinking about the future and how she could impact the world. She would sit on the swing in her back yard and talk to her cat, Curly, about her future plans and aspirations. Curly was a special cat as she made the local newspaper because she could open a storm door by standing on her hind legs while her forelegs separated the door from its frame. The cat seemed like she was listening because she would just sit there and purr. The writer wanted to be an actress on television and dreamed of one day going to Hollywood for her debut. So wired about Hollywood, the writer visited one of her neighbors' home and practiced acting and clowning for the couple on a regular basis. She enjoyed making them laugh, and it made their day every time the writer would visit. At the time, she did not realize that television would put her out in front of millions, which was a fear she had.

Because her father was the pastor of the church, the writer and her siblings were required to be there every time the church doors swung open. This became bothersome for the writer as she felt that she was missing out on her childhood as she was stuck in church all the time. Her father was a very religious person. He did not

allow her to attend functions such as parties, sleepovers, and activities in which other children participated because her father did not want her to listen to worldly music. It was awful for her. She and her siblings were restricted from listening to R&B or any music that was not considered Gospel music. The explanation given was because it was the devil's music. She felt like she was in bondage. Neither the writer nor her siblings were allowed to listen to television commercials, which had music on them and were instructed to turn the television's volume down until the commercial went off and the regular show resumed. It was especially embarrassing when she entertained the neighborhood kids as they wanted to listen to the familiar commercial jingles but could not because of the house rule.

She was required to sing in the church's youth choir and the writer hated it because her mother would make her lead a lot of the songs. The writer would stand all the way in the back of the choir hiding from her mother but was somehow pulled out front every time to be the leader. The writer hated to be singled out and pulled out front to say anything. She had grown weary of being made to do church. She vowed when she grew up that she would not go to church at all. After all, the people in church were fakers with dirty mouths, dirty minds and dirty motives. They had hypocrisy down to a science. They would say one thing at church and live another way outside the church, especially the leaders. It was amazing to watch them perform every week. . . and for what?

### The Prayer Request

The writer and her “knee baby” sister, prayed and asked God that He would not let either of them marry a preacher as they had enough of going to church all the time and had had enough of the hypocrites and religious lifestyle. The writer took it a little further and had additional prerequisites. She explained to God how she wanted a husband who did not talk much, and who was a sinner, so he would not want to go to church but only once or twice a month which was just enough to be connected to God. She wanted them to be just members and not out front in any leadership position. O, what a dream!

### Hatred was the Order of the Day

Her father was always fussy and intolerable. Home life was unbearable, and she wanted to live somewhere else. The writer felt that he was hypocritical. It is to this end that the writer declared that when she turned eighteen, she would not allow anyone else to control her thoughts, actions, or deeds as she would be the master of her own person.

The writer developed hatred and a lack of respect for men, especially toward those in leadership because they would always abuse their power or lacked quality leadership skills. They would always single her out, in a negative way, as an example for others, just as her mother would pull her from the back of the choir to stand in front to sing the lead song.

The writer was an observant, intellectual youngster and very good with puzzles and word games. During a Christmas party at school the class played many games and the writer kept winning all of the games and the prizes that came along with winning.

After she won another word game the assistant to the teacher asked who found all the words on the paper and the writer raised her hand. Her teacher sarcastically told the assistant that the writer always wins all the games. She did not know that the writer heard her tell the assistant to stop the games because only one person was winning. The writer thought to herself, why was she always cut off or something goes wrong when it was her time to be rewarded? It did not make any sense. After all, it was not her fault that the other students could not win, so why should she have to suffer for the deficiencies of others? The writer could not understand what was wrong with her and why she could not fit in or be accepted by any group of people in competitive situations. One thing she knew for sure, she hated her teacher for what she did.

### Hatred Channeled

The writer developed very strong opinions about life and she could not tolerate bullies. She did not like to see anyone intentionally hurt and could not say the things she wanted to say to those who were directing unpleasant behavior, because it would hurt them forever, as her words seemed to have power, and they would cut deeply. The writer would always feel compassion for the one that was the outcast. She would come to their defense if someone was ostracized by a group. The writer did not want the outcast as a friend, per se', but she just could not stand by and watch someone unjustly pick on anyone who was helpless and could not defend themselves. She felt that they needed her to protect them from the bullies but unfortunately no one came to the writers' defense as she would always have to defend herself against others all by herself. She never received the same treatment from others that she would give to them. She was alone.

There was a neighborhood dance group in which the writer wanted to participate. She was so excited that she could finally fit in to something larger than herself but something went wrong with that plan. When others watched the dance group practice, it was reported that three out of the four dancers were great but the fourth dancer, which was the writer, was the only one that did not fit in with the dance moves because she could not dance. This meant that the writer was out of the group before it even got off the ground. Needless to say, the writer was devastated and hurt from being rejected once again. She could not understand why this kept happening to her. The writer cried for days and vowed to be the best at anything that she put her hands to do and to do it without the help of those who were responsible for hurting her feelings.

### Life Almost Gone

One summer, the writer, three of her siblings and her parents went on vacation to Orlando, Florida. This was the first time she had gone to Disney World and was excited about getting out of Virginia, because it was her desire to travel. Each afternoon was an opportunity to get into the pool and play water games which was all the writer could do because she could not swim. She got into the pool, which was full of people, and began to play with the other children, however something began to happen beyond her control. The writer began to drift from the three-foot end to the nine-foot end of the pool rather quickly because of the movement in the pool. The writer was only about four-foot six inches at the time and could barely keep her head above water. She began to panic and try to grab on to something stable, but she was so far from the end of the pool that she could not latch on to anything. While everyone

was screaming and splashing water, no one heard the writer's screams of distress as she was drowning. She saw her young life flashing before her in scenes as she knew she was going to die. The writer began to take on more water in her nostrils and mouth and had migrated all the way to the five-foot mark of the pool and could not feel the bottom of the pool under her feet anymore. However, when she was able to come up for air, it was then that she managed to call out the name, "Jesus!" Just as she called on Him she went under water for the last time and her hand miraculously found the shoulder strap of a bathing suit on one of the children who was close by and the other child grabbed the writer's arm and pulled her up. The child, with the saving shoulder strap, asked her, "Were you drowning?" After that incident, the writer would only sit on the side of the pool to dangle her feet in the water as she did not want anyone to know that she almost lost her life in the pool.

The writer replayed the incident over and over in her mind as she realized that no one heard her cries but Jesus. She left the pool that day dazed, confused, and very quiet as she continued to think about how her life was almost over. The near death experience had placed many new fears in her heart.

#### Alone for Real

By this time, the writer had converted into becoming a beautiful young lady but was not quite secure with who she was or who she was becoming, she found herself in many uncomfortable situations and on a downward spiral. The happy-go-lucky observant thinker was losing her peace of mind. All of her siblings had moved away from the family home, and she was now left alone. Her father retired from his job after thirty-five years of service, and he decided to move to Gloucester, Virginia,

which was more of a rural area than was the city of Hampton. This move was not wanted or necessary in the writer's mind, as she was just selected as the freshman class president at Hampton High School. Relocating now was not a good idea because she would have to give up the opportunity before she could even take office and make an impact. After living in one location all fifteen years of her life she had to pick up and leave what was familiar to her in order to move with her parents. This transition was not a happy time for the writer and she went into a mode of withdrawal and began to distance herself from everything and everyone around her because of the shift.

In this transition, she was forced to attend Menchville High School in Newport News, Virginia, for two months and then continued the moving process after the property in Gloucester was move-in ready. The new school in Gloucester was a challenge for her as she hated being there. Even though she became very popular since she was the new girl in the school, this did not phase her one iota.

While attending Gloucester High, she took chorus as one of her electives because she knew it would be easy for her to pass the class without thinking about it. The writer tried to blend her voice in with the group but it surfaced, and she immediately became a hit because of how the richness of her voice stood out. She hung out with her two best friends, Brian and Kevin who also sang in the chorus and they enjoyed her company. She was asked to sing a solo with the choir. Reluctantly, she accepted the task as it reminded her of how her mother would pull her out front. She was miserable in Gloucester and yet determined in her mind that as soon as she was eighteen years of age, she would return to her old school, Hampton High, to graduate instead of staying in Gloucester. This goal was so imperative for her to



accomplish as all of her siblings had graduated from Hampton High School, and she was insistent to do the same at any cost. During the year and a half she lived in Gloucester, she matured greatly and interestingly grew closer to the Lord through much reading and studying of the Scriptures in which she became well-versed. It was unfortunate that she had to be drawn to the Word because of despair but reading the Word was not wasted time.

By this time, the writer had basically lost faith and trust in leadership, men, women, practically everyone because of the many let-downs and abuses in her life that were centered on people. She insisted that she would never trust anyone else but broke that promise to herself for a quiet young man, who was a sinner.

#### All Grown Up Now

At the end of her stay in Gloucester, the writer decided that she had had enough of the unfamiliar territory as she had developed a mindset of responsibility for herself and felt self-sufficient and capable to handle whatever the world had to offer. Unaccompanied by any adult, the writer left Gloucester at the age of seventeen as she entered her senior year at her hometown school. The writer was now homeless but had one focus in mind, graduating from Hampton High School. She lived in various locations but did not miss a beat. It was nice returning to a familiar location after being away, but only to learn that the other students were not as mature as she had become. In spite of the writer having to live from place to place, her focus never changed. She was very determined to graduate from high school and to do so without becoming a statistic of teenaged pregnancy or street life.

She had been in school now for thirty days and needed a job very badly in order to support herself, so she prayed and asked God for a job so that she could live. Within one week, God not only gave her a job, but two jobs and she immediately attached to a Bible teaching ministry and began to pay her tithes when she received her first paychecks.

### A Word from Where?

One evening the writer and her friend went to a service where there was a preacher ministering who could tell the future of individuals through a prophetic connection to God, and he called the two of them up and prophesied that they would not only marry but that her friend would pastor a church with people who loved him and that the writer would play the organ for him. They were both overwhelmed with the word as her friend was still a sinner and barely going to church and the writer did not know how to play a piano let alone an organ even after taking a few music lessons as a child. The declaration from the preacher was too much to bear because the last thing the writer wanted was a saved spouse not to mention a pastor for a spouse. The prophetic word gave them both much to ponder.

They had discussed the possibilities of marriage but nothing was concrete as they contended over whether or not they would have children. The writer did not want any kids because she wanted a career in corporate America that would allow her to travel all over the world, and she would not have time for children. However, her husband wanted three. The writer was determined that if they did not marry that she would stay single and either move to Los Angeles, California; Washington, District of Columbia or Atlanta, Georgia in pursuit of her corporate career.

### Marriage, a Mess or a Ministry?

The relationship suffered somewhat because the writer was continuously dealing with trust issues due to her past and did not completely trust anyone.

Regardless of the calamities of her on and off again relationship with her fiancé, she took the bitter with the sweet. However, considering her prayer to God some years earlier, there was a minor concern with her fiancé because he received Christ in his life while they were dating. Disappointed but not disillusioned, she felt that this was just a temporary setback, and not catastrophic enough to avoid marriage. After sometime of dating, they rededicated their lives to the Lord and then they married on December 5, 1987, but not without great obstacles even on that very day.

For once in her life, the writer seemed to have found a form of happiness with her simplistic life of being married to a quiet man and going to church irregularly. After a few months of marital bliss, her husband came home suffering from unexplained nausea and asked the writer was she pregnant. After a visit to the doctor, he confirmed that the writer was indeed pregnant, which in turn, made her ill, as she did not desire to have any children.

### Move Any Further and You are Dead!

The writer accepted a temporary job about thirty minutes away from home to help ends meet. She was about four months pregnant with their son, and it was more difficult to travel so far from home. One day, the writer was driving to work and had to stop at a railroad crossing while a train passed through town. She was about ten minutes away from work. She was the first car in the line at the railroad crossing as many cars began to line up behind her. The writer looked in her rearview mirror and

noticed a black Mercedes immediately behind her, which was driven by an Army soldier. She started to do a few busy things in the car to pass the time away as the train sped through the town but something happened un-expectantly. Somehow, the black Mercedes slammed into the back of the writer's car. Although her car was in park, the impact forced her car forward and completely under the railroad-crossing arm while the lights were still flashing and the train was still in motion. Again, the writer saw her life flashing before her in scenes as her car was rushing feverously toward the side of the speeding train. The writer tried stomping her brakes to stop the car but nothing would stop it, but then she called the name of "Jesus!" and her car mysteriously stopped and turned sideways on the railroad tracks about five-feet from the side of the moving train. Once again, she was saved by Jesus from a deadly experience and was hospitalized for one day to ensure that all was well with her and the baby, and all was well! It seemed as though some force was going to ensure that her wish for no kids would come true that day, but it did not happen.

### It Was All a Set-up

Several years went by as the writer, her husband and son were somewhat regular church members. The writer had some comfort as to where her life had taken her but still on edge because an undesired pattern had started to develop. It seemed that the church was becoming a major part of their lives, but it was somewhat tolerable for the writer since they were not in any leadership positions that would thrust them to the forefront. At their home church, her husband was a gleaner (someone who collects the offering) and a bassist. The piano skills of the writer began to develop and she was now a keyboardist. Things seemed to have settled down a bit

in the writer's mind concerning her husband as a preacher because there was no discussion of it. Then one day her husband emerged with shocking news! He believed that he had heard the voice of God compelling him to preach the gospel but was not quite sure. The writer could not believe what she was hearing and became angry all over again because of what he shared. She was very disturbed because the man that her "knee baby" sister, married was also a quiet man turned preacher and about to pastor a church. This is the exact thing that they both prayed against, how could this happen? A few months later, he was elevated to serve as a deacon in the church while he received training. When he was sure of the call from God, he went forward to preach his initial sermon and was licensed.

The writer was angry with God. Even though he saved her from many dangers, she was convinced that God tricked her and set her up. After all, God knew that the writer did not want to be out front. Her husband had met all the prerequisites of the writer by being a quiet man, a non-frequent church member and a sinner, but God wanted more for him and the writer. How could he become a preacher when before, he would never talk in public? The writer feared the strict lifestyle of being a preacher's wife and did not want to conform or be confined as an example as she had to do during her childhood or as the leader in the choir.

As some years went by, the writer managed to slowly support the inevitability of being a preacher's wife. She and her son traveled with her husband, while he evangelized in various cities. When she was not traveling, the writer was ministering through music as she sang and played the piano/organ for a multiplicity of churches on the Peninsula of Hampton Roads, Virginia.

One day she received a pink slip from her job two weeks before Christmas, due to downsizing. However, the writer found out that it was a personal vendetta of someone who was in higher authority, simply because she spoke the truth about a company situation that promoted injustice. The writer did not expect her position to be cut until she was called into a meeting and given the news. When asked how she felt about losing her job, the writer explained to her superiors that God would take care of her in this situation. Her comment soared all around the workplace, and she received many calls of encouragement. Somehow, the writer never felt sad nor did she cry because she was used to being at the short end of the stick. The miracle came two months later as she searched for employment. Seven days before her last day of employment, God gave the writer not only a new job but also her downsized job was reoffered. She took the new job and never looked back nor missed a paycheck.

Once again, her husband came home from work sick to his stomach, and the writer went to the doctor and about seven months later, a baby girl was born, but not without major complications. An amalgamation of impediments was endured in the writer's pregnancy, and she was forced to stop working as a result. She had dilated four centimeters at six months of pregnancy as the little baby girl was trying to adorn the world three months before time, which would have ended her little life before it began. During the delivery, the writer hyperventilated which caused the baby to lose oxygen. The doctor was concerned and prepared for the worst. However, the baby was determined to arrive at any cost, and she did safe, healthy and alive. It was to this end that her husband stated that he did not want to put the writer in this difficult position

again as he decided that two children were enough. This was much to the writer's delight.

### Leadership, Yeah Right

The writer wanted nothing more than to have a career that allowed her to travel all over the world. She wanted to be an executive and make decisions for the improvement of companies domestic and international but somehow, against her will, her life shifted in another direction.

The workplace environment was hell on earth for the writer. Even though she was intelligent, professional, diligent, and productive, she hated almost all of the places in which she worked because those in leadership abused their power. Many of them were in leadership positions only because of who they knew not for what they knew which frustrated her. She had a difficult time with about 95% percent of her supervisors. The strange thing was that it was no longer the men who were in leadership but the women and they were sometimes much worse. Each time she inquired about advancing to any position, she was given a laundry list of invalid reasons why she was not selected. There were even a few times that some of the supervisors were untruthful about her eligibility for promotions because they lacked justification for denying her the opportunity to advance.

At the beginning of her career, the writer was informed that she needed a degree to be in management so she matriculated and received three degrees, but still was denied opportunities to excel. On one occasion, she realized that she had been blackballed by a female supervisor who could not come up with a valid reason other than to declare it was personal. She realized that there was no need to report it because

the entire management team was corrupt and dishonest and only wanted those which fit into their small world of conformity. Yet again, the writer was rejected without cause.

### Overwhelming Situations

The writer always had the notion of entrepreneurship as she had creative ways of pulling things together so she started a printing/desktop publishing business, which was an immediate success but began to fade. She expanded the business to print manuals for the government but the demanding work became a strain to the writer as she was yet working in corporate America. She hired a few people to help with the large workload, but it pulled more strength from her than expected. She worked twenty-hour days with little rest but slowly decreased the workload so that it would accommodate her day job. Life was becoming overwhelming once again.

The writer faced many life-threatening situations such as suicide and many horrific events unfolded in her life, which resulted in unstable behavior. She allowed the lies that she heard from the devil that God did not care about her, and He did not love her. The fallacies seemed true as her personal life was spiraling down and in shambles. She hated her job because she could not excel. She hated people because they were all liars, cruel, and controlling, and as a result, she hated living in the same world with them and wanted to end it all.



### You Must Be Joking

The writer began to seek more from the Lord, as nothing else seemed to work. She wanted to know more about God and His power. The writer knew there had to be something better than the religious rules and regulations that she had been taught as a child and how she was living as a young adult.

One day while listening to a lady preach her initial sermon, the writer heard the Lord clearly as He advised that she would be doing the same thing. She was sure what she heard but was not happy about the directive. There was an internal struggle with the new information because she was taught all her young life that women cannot be preachers nor “usurp authority over men,” and that God will never call a woman to preach. Although the writer was well versed with the interpretation of Scriptures, she politely told God, that she would never do it and that was that.

Unfortunately, that was the wrong response as things in her life began to worsen. So, the writer thought she could appease God if she used her musical gifts to minister to people instead. She figured that God would forget what he wanted her to do. She was afraid of the ugly things that people would say. As she pondered these things, she was even reminded of what she had said and thought about leaders. She did not want to draw any extra attention to herself. She genuinely appreciated being in the background, but was rarely afforded that opportunity as everyone kept her out front as her mother did many years before, which has always been a puzzling ordeal.

The writer continued supporting her husband in ministry and being a mother to her children while juggling a plethora of other ventures. By this time, there was a transformation-taking place and ministry was getting all in her blood as she strangely

felt a form of internal peace, to some degree, as she served. The writer continued to make the endeavor to fulfill the call of God through her music as she recorded three musical projects which all sold locally and nationally. She played piano/keyboard/organ for many churches and groups but still was not fulfilled in work. However, she never complained about it; because she would do anything other than preach.

The writer's husband was doing rather well in ministry and was ultimately called to pastor Shalom Baptist Church, [www.theshalombaptistchurch.org](http://www.theshalombaptistchurch.org). The writer was then faced with not only a preacher for a husband but now a pastor for a husband. She was a pastor's wife, which was a dreaded position in her mind as she remembered the prayer in which she and her sister prayed many years ago. This is not something that she wanted and prayed vigorously against it as she still felt that God had tricked her by making her think that her husband was going to be a quiet two-Sunday a month sinner. So, she boycotted God, her husband and the church and sat on the third pew every Sunday and did absolutely NOTHING except kept her daughter disciplined. However that soon changed because the church needed an organist. She remembered the prophetic word that was spoken over her and her husband some twelve years prior that he would pastor and she would play the organ for the church in which her husband pastored.

#### It is Do or Die

By this time, it had been about ten years since the writer heard the initial call to ministry, and she faced many major challenges in life but the call from God came back to her that she must preach. Instead of stepping out at that moment, the writer put

various test to God to prove to her that He really wanted her to go forward. One test was for God to save one of her friends who was borderline atheist and within a few weeks, the atheist friend confessed Christ as a result of what was learned from the gospel shared by the writer. Then, there was another test that the writer placed before God to pass and He passed that test also with flying colors. Each test she laid before God, He successfully passed. Over a period of months, in addition to the ten years passing after hearing the directive from God to preach, she faced many restless days and sleepless nights. She finally accepted the call to ministry regardless of what she had been previously taught regarding women preachers. Once the writer went forward as instructed by God, her whole life and countenance changed significantly, and she found a deeper peace that she had never felt before. Many things did not change around her, but she had the assistance of God as she went through each challenge which made things work out to her good. Finally, the writer knew that she was finally on a one-way street going in the right direction.

The writer became an immediate hit to the area. She received calls from various churches and organizations to preach for their services and facilitate workshops. She was in such demand, that she had to relinquish the position of Minister of Music at the church due to her frequent absence. Many of the members did not quite understand, but her husband knew that God called the writer to be a voice domestically and globally.

### College Again

The writer wanted to improve on her personal development. She decided to return to college to finish what she started years ago. She remembered when she tried college before, she failed every class the first year including orientation and then just gave up. However, she found a new zeal and desire to finish her degree. She received a lot of criticism from peers and family members for pressing toward this accomplishment. Their dismay was mainly because she was no longer available to babysit them in their endeavors. The writer turned a deaf ear to all who were of non-support as she was determined to finish what she started. The writer started with an associate's degree and completed that after eight years of working through the difficulties of juggling everything at once. After that accomplishment, she felt the need to continue her schooling and completed her bachelor's degree in Business and continued on to acquire her master's degree in Business with Public Administration as a concentration. She longed to have a Juris Doctorate but completed the business degrees in order to excel on the job. Later she discovered it was not how much she knew but whom she knew. The degrees did not benefit her at all in the workplace as they were designed to do. It seemed that the writer was prospering everywhere except in the marketplace.

After being in ministry for some time, the writer decided that she would go to school to complete her degree in biblical courses. She knew that it would help her develop her teaching skills even more and to further expand her knowledge base in order to be a better minister, since it would be a lifelong experience. She enrolled at Regent University, Virginia Beach, Virginia and pursued a master's degree in Practical Theology

and Interdisciplinary Studies. The desire of being a lawyer remains strong as she desires to pursue a Juris Doctorate as her next degree.

Over the years, the writer prayed to move up the corporate ladder, because she knew she was a born leader and had the proven ability to execute effectively. During this time, she was teased by only receiving temporary promotions and then would be required to return to her previous position within a few months. After her short productive tenure in a position, the writer was told that she went overboard with her work which made other leaders look bad, since they were not doing the same thing but just enough to get things done. The writer realized that this was one of the reasons she was not afforded the opportunity to be promoted permanently. One of the other reasons was that she simply did not fit in with the circle of leadership.

### The Seer's Call

She also frequently took individual courses to strengthen her knowledge of the person of God. The writer enrolled in a spiritual gifts course and many spiritual questions began to be answered. While in the spiritual gifts course she was reintroduced to the prophetic voice of God. She went to the front of the class to receive prayer and the facilitator asked what her name was. When she told him that it was Iris, he began to laugh and told her that it was not by chance that she was named Iris as God has called her as a Seer and that she would stand firm in the days of evil to proclaim the word of God as a prophetic voice. This was wild! The writer did not know what to think about this but wanted to know more about what a Seer was supposed to do. She began to study and research the word *Seer* and found out it was “an observant and watchful person who sometimes dream dreams and could see open

visions from God as warnings or impending danger for mankind and future events to come.”<sup>1</sup> She then realized that over many years she had dreamed dreams and seen open visions that foretold not only of impending danger but also future events and did not have an explanation for it but she wrote them down.

After this encounter, the writer continued to meet those who were prophetic, and they would unknowingly confirm what she had heard from previous words of prophesy. Her calling was starting to come together as she continued to face dark days.

### Deliverance Has Come

The writer was so aggravated. She realized that when she spoke up about something she was deemed as being too aggressive, forthright, demanding and not humble enough. However when she did not speak up for herself, she was the one that became disappointed because she would lose out. There was never a happy medium with people, and she was tired of everyone. She could not process how people would relate those who are quiet and less aggressive are more humble than those who spoke up. She knew that some people who were considered quiet sometimes had more anger, resentment, and bitterness built up on the inside more than the ones who expressed themselves more frequently. She felt at least the aggressive ones got it out of their system.

The writer knew that she could not continue to live in fear or allow her low self-esteem issues to overtake her. She wanted to be delivered and freed from all of the evils that she had witnessed and even those things of which she was a partaker.

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<sup>1</sup>Definition of Seer, <http://www.merriam-webster.com> (accessed March 10, 2011).

She went to see a deliverance couple in Hendersonville, North Carolina for a few days. When she emerged, she was delivered from past hurts, disappointments, negative ways of thinking, fears, and numerous emotional maladies. The writer was ecstatic about the new found freedom that she had experienced and was ready to start life over. When she shared all of her difficult work experiences with the deliverance couple, the writer was asked was she sure that she was supposed to be working in corporate America and not called to something else. The writer knew that the deliverance couple had a point, but she knew that her husband wanted her to work as she carried great benefits for the family.

Because the writer realized that her time was very important and could not be recaptured once wasted, she learned to focus only on what was important to her and had little tolerance for foolish or negative behavior neither from herself nor from others. Of course, this did not make her popular because she did not hang out with her peers nor did she spend a lot of her time making friends. The writer discovered that in her quiet and private time, she could think things through and plan for the future. While everyone else in the household was asleep, the writer was hard at work determined to excel in her endeavors. She developed incredible skills to organize and follow-up. God gave her the ability to not only create wealth but to also teach others how to become self-motivated as they develop the marketplace creativity that is inside of them. Although she has yet to see the bright lights of Hollywood, as she dreamed as a child, she attacks every assignment for God with a defined conviction to “seek the Kingdom first as He will add the rest that she desires” (Matthew 6:33).

For years, she cycled through this process in the marketplace and felt that she was not where God wanted her to be because there was never any growth or progress there. It is to this end that the writer inquired of God for relief. She finally received a breakthrough, but not without a fierce battle. She just could not leave like everyone else did, smooth and connected but it had to be a fight for her job to the end. After twenty-four years in the marketplace and enduring workplace woes, she finally received the ultimate blessing as an astounding breakthrough ordained, orchestrated, and manifested only by God in order to leave corporate America. This was the end of the secular catastrophes of the unfair workplace environment, and she received the financial benefits that she was due. Many gossiped about her misfortune but few talked about the victory that culminated her marketplace grief.

#### Degrees and Accomplishments

Over all, the writer's degrees include an ASB, Business Management, Penn Foster College, (formerly Harcourt Learning Center), Scranton, Pennsylvania; a BS, Business Administration, Cum Laude and a MBA, Public Administration, Columbia Southern University, Orange Beach, Alabama, an MA, Practical Theology and Interdisciplinary Studies, Regent University, Virginia Beach, Virginia. The writer is also certified as an instructor in the Gifts of the Holy Spirit, by Christian International, Santa Rosa Beach, Florida.

She is pursuing a Doctorate in Ministry at United Theological Seminary, Dayton, Ohio and plans to graduate May 2013 with the help and guidance of the Holy Spirit. The desire to practice law in order to fight injustice is still alive and well inside of her spirit. The writer knows that it is all in God's timing.



Her ventures in business includes a desktop publishing/printing company, DP Rochelle, an international Internet e-shop with men and women's accessories which has blossomed into a local storefront in Hampton, Virginia; and Kingdom Women's Alliance Network (K-WAN), a global network for licensed and/or ordained women ministers who are gifted and called to the marketplace and whose purpose is to exhort the works of the Kingdom. The strategy is to change lives as impact is made on the world through Kingdom principles and to support the local church establishment. The mission is to create an alliance of gifted and talented women in the ministry to build relationships, connect globally and transform the world through anointed conferences, workshops and seminars that will empower and encourage women in ministry. The website for this ministry is [www.k-wan.org](http://www.k-wan.org).

Interestingly enough, the marketplace was where she had the most difficulty, but God has given her wisdom to share with others. She also started to develop and sketch bottle images for her own perfume in conjunction with her clothing/t-shirt line. Since God gave her these abilities, the writer knew that only she could stop herself from moving to the next level. She would consistently look for new ways to improve the quality of life for herself and others.

The writer also established a non-profit organization, Providing Education for Children & Elders (PECE), which will be paramount in the culmination of a family life center that her church will build for the community; and Iris Perkins Ministries, Inc., a deliverance ministry, [www.irisperkinsministries.org](http://www.irisperkinsministries.org), which caters to the inner healing of women, young adults and children through teaching, training and deliverance conferences and workshops.

She has hosted several revivals and conferences throughout the years for the benefit of the community and for disciples in the body of Christ. The writer had much success as she generated awareness of how the prophetic ministry is still active in the body of Christ.

Because her ministry is so vast, she has shared her talent in music with one of the local elementary schools every Tuesday during the school year to teach them gospel music. The writer also volunteered to sing periodically at a local nursing home for the residents. She has worked with the Salvation Army truck on Monday evenings to serve food and ministered the word and song to the homeless. The writer prayed for each person desiring prayer and has led many to Christ. Her ministry interests and activities are wide and diverse. She had a special interest and passion for providing support and seeking help for those who may be limited in terms of changing their lives or advancing their careers for the cause of Christ. She has desired to help others to make a difference in their lives, so they may be a blessing to others.

The writer served as the Assistant Secretary of the Young Pastors'/Ministers' Department for over three years for the Virginia Baptist State Convention and also had a weekly radio ministry, WOOW 1340 AM, entitled "Salvation & Deliverance" that reached thousands of souls in the North Carolina area with astounding results. She participated as a radio personality for 94.1 FM and was selected to be on a few television promos for Christian Broadcast Network, (CBN) Virginia Beach, Virginia.

She has spent time studying, meditating, and applying the Word of God while He maximized her gifts and talents. The self-esteem issues that the writer had, vanished each time she opened her mouth to sing or to preach the gospel. Almost

immediately, she became a minister in demand at various conferences and services all over the country and in various international territories. Each conference in which she was the minister, she would sing, preach, pray and prophesy over the attendees, and they would express the freedom of Christ when the service was done. Deliverance would come to them, and they were able to live lives of victory. An anointing fell on the crowd when she spoke or sang, and she was told that some felt tingling or chill bumps on their skins and up their spines as it happened years before when she was the five-year old singer.

God illuminated a gift to the writer that she possessed as she operated in the ministry of deliverance, evangelism and the prophetic. She emerged as an author, in 2005 when she published, *Deliver Me From... Deliverance for Our Times*. The writer remembered all the weird things that she could see in people and finally understood why she knew things about people that she was never told. She used the gift of the prophetic to minister deliverance and to give hope to those who did not think they had any hope at all.

### Putting a Plan Together

After a few years, the writer further embraced her calling into ministry and matured with a realistic focus to accomplish everything God had for her to do. She had become unstoppable and faced much criticism amongst some of the local ministers and especially their wives. She was told that her successes put entirely too much pressure on them as they were forced to move out of their comfort zones. She overcame abuse, been an outcast, surpassed financial challenges, self-esteem issues,

fear, attempted suicide, identity crisis, and many other ungodly situations because God already had the plan for her life whereby she must be focused on the call to ministry.

The writer decided to take her ministry to the next level as she developed a mission and vision statement and core values on which her ministry stands. Her vision is, “to make disciples for the Kingdom of God and to set them free from the chains that may hold them captive from serving God.” Her mission is, “to equip believers and usher them into freedom by preaching, teaching, and applying the Word of God; administering healing to the sick and ministering deliverance to the broken-hearted and the oppressed.”

She developed her core values around the ministry in which she has been called to help others: To develop – to identify and develop the gifts within individuals and extend the capacity of their abilities. To ensure their confidence matures and increases as the process of monitoring unfolds from the embryonic stage to maturity. To lead – to provide the necessary guidance and direction in order to motivate individuals to get things done by example as forerunners. To mentor – to serve as a role model for individuals. To cultivate leadership qualities through encouragement and to inspire individuals to excel. To train – to expand the capacity of the knowledge base of individuals by a process of coaching and teaching the necessary instructions to help them understand the most efficient way to accomplish a given task. To commission – to send, appoint, or assign a mission of responsibility to individuals as a process of launching and empowering those who demonstrate a readiness for service.

God has blessed the life of the writer. He has given her many gifts that she may share Him with others. In every task, job, ministry, responsibility, and through her education, she has experienced God’s hand on her to stretch and to be fruitful. The writer

delighted in trusting God for the impossible. As soon as He has accomplished one process through her, she demonstrated a readiness for the next level or plateau. In what seemed almost like a quantum leap, the writer exhibited her readiness in her formative personal relationships, work experience, intellectual development, personal growth, and achievements.

In her ministry, the writer focused on relationship not religion. With her immeasurable ministry, the essential principles of her faith today are centered on God's Word. It is imperative that she trust God and follow His directions for her life. Yes, thanks to God, her essential principles have changed over the years. Her progress is no longer about herself, but about serving God.

The writer views ministry as the work by God for God through His people. Her aim is to promote the Kingdom of God. Her theology in ministry is that God raised Jesus from the dead with all power in His hand, and that He sits on God's right hand making intercession for her, which directly coincides with her ministry by actively utilizing the power and anointing that destroys every yolk of bondage through the Lordship of Christ.

Her successes experienced in her ministry are seeing the abundance of miracles, signs, and wonders in the lives of individuals to which she has ministered as they were transformed by the renewing of their minds. It has been an honor to walk with the Father as He opened doors for her in unfamiliar territories for His glory. The writer has also learned to work the power and receive the benefits that are her rightful inheritance. Through her successes in ministry, she has learned that "we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us (2 Corinthians 4:7)."

The writer sees in retrospect, that failures she experienced in her ministry early on, are moments, when she did not trust God for what she heard Him say because she wanted to control the outcome. Through her failures in ministry she has learned that “Except the LORD build the house, they labor in vain that build it: except the LORD keep the city, the watchman waketh but in vain (Psalm 127:1).” The writer’s favorite Scripture is Psalm 91:11-12, “For He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.” The writer realizes now that she would not change any of her past experiences. Each experience was not just for her, but for others that she has helped and would help as a result.

The writer assists the pastor by preaching and teaching at his request in his stead, providing prophetic insight for spiritual direction, assisting to enhance worship in the service as the worship leader, serving as a psalmist to set the atmosphere for worship, organizing, equipping leaders for service in various areas of ministry and serving as armor bearer.

The context in ministry will be to work in concert with the pastor of Shalom Baptist Church to realize the birthing of a family life center to provide the basic necessities for the community as well as the educational and spiritual needs for those located in the perimeters of the neighborhood and beyond.

## Contextual Analysis

### Church History

Iris' context is Shalom Baptist Church, which is located at 1111-24<sup>th</sup> Street, Newport News, Virginia, downtown in the heart of a high crime, low-income area just off Interstate - 664. The church is 57 years old.<sup>2</sup>

Shalom Baptist Church was organized, June 10, 1955 as a New Testament Missionary Baptist Church in the residence of one of the founding members in Newport News, Virginia. There were twelve founding members present. The name, "Shalom Baptist Church" was the suggested name by Reverend Dr. Reid. He associated this name with the sermon that Jesus preached in reference to Matthew 5:19, "Blessed are the peacemakers for they shall be called the children of God." The motto, "To Minister to People and Serve the Community," was implemented.<sup>3</sup>

The newly organized ministry was permitted to use the church building after the morning service of a white congregation from the Church of God, until the members of Shalom were able to purchase the building and its parsonage three months later. One year later, Shalom was officially recognized and certified as a Baptist Church under the organizational structure of the Tidewater Peninsula Baptist Association, which allowed memberships to the Virginia Baptist State Convention and the National Baptist Convention. In 1962, Shalom was able to pay off the mortgage of the church at 850-28<sup>th</sup> Street, Newport News, Virginia. By this time, the church grew from the original twelve to

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<sup>2</sup>History of Shalom Baptist Church, 2003.

<sup>3</sup>Ibid.

over 700 members and an 8:00 and 11:00 a.m. were implemented to accommodate the increase.<sup>4</sup>

On April 18, 1964, the members of Shalom purchased its current building at 1111-24<sup>th</sup> Street, from the United Church of Christ and moved to that site with a motorcade and great fanfare from the community and local high school bands on March 14, 1965. Shalom was the first church in Newport News to have a Child Care Center, which was established by the pastor's wife, Dr. Mary Francis Reid, in September 1965. Shalom was a very proud church from its humble beginnings, and the pastor encouraged education for all youth and adults alike. The church acknowledged the call of six of its members to the Gospel ministry during the tenure of Pastor Reid. As his health deteriorated, the church accepted the retirement of Pastor Reid as he was placed in the status of Pastor Emeritus. Dr. Mary Francis Reid succumbed October 23, 1991 and Pastor Emeritus Joseph Brackett Reid succumbed March 20, 1994 after many years of labor.<sup>5</sup>

#### Past Pastors

Shalom had four pastors since the birth of the church: the founder, Reverend Dr. Joseph Brackett Reid served for thirty-four years. As his health declined, Reverend Arthur House, Jr. stepped in to assist Dr. Reid with the worship services but in 1988, the shift in power resulted in a church split.

Reverend Nathaniel Huggins, the second pastor, served for a little over two and one-half years, from 1990 to 1993. During the last month of his pastorate, the church was engulfed by unexplained fire, which damaged the sanctuary and some parts of the educational facility. In 1993, Reverend Huggins resigned and started a church in the same

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<sup>4</sup>Ibid.

<sup>5</sup>Ibid.



city which caused another church split. As a result of the fire, neighboring churches opened their doors to facilitate the need for space for the members of Shalom to hold worship services for approximately seven months.<sup>6</sup>

In 1994, Reverend Peter A. Evans, the third pastor, served a couple of months over four years, but resigned to serve another church in the same city and an unknown percentage of members followed him. Each time a pastor left the church, it resulted in major losses including, hurt feelings and membership turnover. The present pastor, Reverend Dr. Derrick Perkins, Sr., the fourth pastor, has served for thirteen years, and yet remains.<sup>7</sup>

#### Present Pastor

The present pastor, Reverend Dr. Derrick Perkins, Sr., is an interesting minister as he is actually walking in his calling of pastor. He is a humble man who has a pastor's heart of compassion for the people to whom God has called him. He is a man of great patience and peace; therefore, he rarely gets upset at people or situations. Reverend Dr. Perkins does not argue or raise his voice during confrontation, but he allows God to fight his battles. He has been blessed with a calming personality.<sup>8</sup>

He had been labeled as a peacemaker and people always had something good to say about him, until he began to pastor when the character assassinations started. It is to this end that it was predicted that he would not last as the pastor of Shalom for six months.

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<sup>6</sup>Ibid.

<sup>7</sup>Ibid.

<sup>8</sup>Ibid.

He came to Shalom as a minister who played the bass guitar to assist the music ministry under the previous pastor. He was asked to serve in other areas of the ministry and taught Bible Study as an assistant to the previous pastor. His wife, Iris F. Perkins, soon followed him to be the minister of music at Shalom, as the music department needed an organist and a choir director; they worked well as a team. After the previous pastor resigned, Reverend Dr. Perkins was asked by the church to serve as interim pastor for six months, and then he would be installed as the pastor. The average African American church would find that type of arrangement highly irregular as an interim pastor traditionally serves a church until a permanent pastor was found but the interim could not be the permanent pastor. However, as discussed, six months thereafter, Reverend Dr. Perkins, Sr. was unanimously voted in by the membership as the fourth pastor of Shalom Baptist Church, October 1999.<sup>9</sup>

Reverend Dr. Perkins, Sr. has faced many challenges and victories in the name of the Lord and has managed by guidance from God to transition a once traditional Baptist church into a Worship-Word church that operates in the gifts of the Holy Spirit.

He and his wife came to the church as born again Christians who are filled with the Holy Spirit, and they began to teach the Kingdom of God to the people and rendered outreach to the community. Unfortunately, many longtime members began to die and several left for various reasons.

Under Pastor Perkins' leadership, he led the church into mass evangelism and community outreach through street ministry and evangelism events as his vision included the welfare of the community. He licensed the first woman minister in the forty-four year

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<sup>9</sup>Ibid.

history of the church, which happened to be his wife, Iris F. Perkins. He continued to make history and licensed another woman into ministry and both new ministers were later ordained to serve in the ordinances of the church.<sup>10</sup>

His vision grew to cover a larger audience on a much wider scale as he launched an Audio/Visual ministry that records all services for Internet and DVD distribution. He has also branched out into radio ministry with a segment entitled, “A Moment of Peace,” which can be heard every Friday at 4:30 p.m. on WTJZ 1270 AM. The radio ministry touches many hearts and provides encouragement and hope for a world in great chaotic confusion.<sup>11</sup>

Pastor Perkins has recently guided the church to launch out to purchase property that surrounds the church in order to erect a family life center to serve the community. By providing regular hot meals, clothing, and activities for the youth and other spiritual and educational venues, Shalom is making a difference in this part of town. Pastor Perkins has a big heart for souls and those who are in need.

### Community

The area in which Shalom Baptist Church is located is identified as a “red zone” because of the high crime rate. When new military families are stationed at the various military bases, they are told neither to venture nor to buy homes in any area that has numbers for street names, which includes where the church is positioned.

The population in the location of the church, Newport News is 180,719 people, which is a 0.31 percent increase since 2000 census. This population includes: male 87,178 (48.39 percent) and female 92,972 (51.61 percent); White (49 percent), Black

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<sup>10</sup>Ibid.

<sup>11</sup>Ibid.

(40.7 percent); Asian (2.7 percent); Latino (7.5 percent). The families (non-single residences) represented approximately 66.5 percent of the population.<sup>12</sup>

In this 23607 zip code of Newport News, the racial makeup of the community is: White (3,075), Black (22,593), American Indian (112), Asian (64), Native Hawaiian & Other Pacific Islander (zero), some other race (twenty-nine), two or more races (634), Hispanic or Latino (468).<sup>13</sup>

While comparing the 2006 city crime rate per 100,000 of Newport News residence to the states capital, Richmond, it was discovered that Newport News faired higher than the National average for various crimes but lower in six out of seven crimes compared to Richmond. They include: murder – NN (10.5), Rich (38.8), National (7); forcible rape – NN (59.99), Rich (38.83), National (32.2); robbery – NN (260.3), Rich (504.3), National (205.8); aggravated assault – NN (451.9), Rich (460.9), National (336.5); burglary – NN (914.2), Rich (1167), National (813.2); larceny theft – NN (2840), Rich (3245.1), National (2601.7); vehicle theft – NN (416.6), Rich (744.5), National (501.5).<sup>14</sup>

The economic makeup of the city in which the church is located is approximately 13.8 percent below the poverty level with the average household income being \$49,554. The economic makeup of the zip code in which the church is located is approximately 47.2 percent below the poverty level with the average household income being \$18,110.<sup>15</sup>

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<sup>12</sup>Quickfacts, <http://quickfacts.census.gov/qfd/states/51/51700.html> (accessed March 19, 2011).

<sup>13</sup>City Data, <http://www.city-data.com/zip/23607.html> (accessed March 19, 2011).

<sup>14</sup>Ibid.

<sup>15</sup>Ibid.

### Occupations & Education

The prominent occupations of the church members are schoolteachers and administrators, medical clinicians (nurses/home health care), housekeepers, laborers, construction workers, retired military, call center consultants, bankers, few successful business owners and food service workers. The larger population of the memberships' employment is in areas of service while approximately seven percent of the memberships' employment is in management or some other type of successful leadership. The occupations that are in abundance in the community are construction, home health care providers, sales, and housekeeping and food service workers.

An imbalance between major businesses and education appears to be evident. The major businesses in the city in which the church is located are Huntington Ingalls, (formerly Northrop Grumman), a shipbuilding company, which employs a large portion of the locals; Riverside Regional Medical Center, the Hampton & Newport News School systems, and multiple military installations which provide a sparse influx of newcomers. The educational makeup of the city in which the church is located is: 16 percent of the population has less than high school, 30 percent has high school or equivalent; 9 percent has less than one year of college, 18 percent has one or more years of college, 7 percent has at least an associate's degree, 14 percent has at least a bachelor's degree, 0.5 percent has a master's degree, 1 percent has a professional school degree, while only .05 percent have a doctorate degree. The education level is indicative of the employment opportunities to those who live in the surrounding areas. Only a few residences can

qualify for higher paying jobs because of their education pursuits beyond the high school level.<sup>16</sup>

#### Positions Held

The writer serves and has served her church in numerous capacities, including but not limited to: Youth Director, Coordinator of Evangelism, Intercessory Leader, Women's Ministry Coordinator, Secretary of the Board of Christian Education, Minister of Music, Advisor to Deaconess Ministry, Bible Study and Sunday School Teacher.

As Youth Director for approximately three years, the writer made many improvements, which advanced the ministry spiritually and physically. Specifically, she generated bylaws, established a youth Bible Study class and organized youth events with a 50 percent increase in attendance. As the Coordinator of Evangelism/Intercession, weekly neighborhood prayer walks were started with one-fourth participation from the membership. Monthly evangelism outings led to community clothing and feeding occasions as well as community gatherings in the parking lot of the church. These periodic events established to share the message of the Kingdom with the community, were very successful. While she served as the Women's Ministry Coordinator, events were organized and planned to minister to the needs of women in the church, the community and beyond with a 500 percent increase in participation and acceptance. She also served on the Board of Christian Education as the Secretary; Minister of Music (as organist and choir director), advisor to the Deaconess and Culinary Ministries, Bible Study Teacher in the absence or presence of the pastor, Sunday School Teacher for the Young Adult class, with a 150 percent growth and staying rate over a six month period

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<sup>16</sup>Ibid.

and the Teen class with a 110 percent growth and staying rate after four months of steady teaching.

The writer is gifted also to preach and teach the Word of God. She assists the pastor by utilizing her gifts for the masses. In his stead, she preaches, teaches and provides prophetic insight for spiritual direction. Additionally, she provides assistance as the Worship Leader, serving as a psalmist to set the atmosphere for worship. Overall, she assists by organizing and training leaders for service in various areas of ministry. Additionally, she serves her husband as Armor Bearer. Many are blessed through the spiritual gifts God has placed within the writer.

Her context in ministry will be to work in concert with the pastor of Shalom Baptist Church to train current and potential leaders to be effective in their leadership and have a better understanding of their leadership roles and gifts. This approach will help the church grow the community through educational, financial, and spiritual awareness. Great heights are expected of Shalom Baptist Church in being the beacon light for the community while being a trailblazer for the masses in that which will be served.

### **SYNERGY**

The role of the writer in this context is the wife of the Pastor who also serves as an associate minister to assist the Pastor as a teacher and preacher. She acknowledges that the need for her gifts and talents are designed to help the people in whom she has been called. As the founding Pastor and his wife were people of higher learning and advocates of education for all the parishioners of their day; she and her husband desire the same for the parishioners of today. She is crystal clear about her calling and the assignments in which she has been given. Many times she would receive prophetic words as landmarks

that would show her that she is on the right track and would also receive new prophetic words periodically which are those of encouragement and continued direction.

Many people spoke negatively against the drive and strong focus that the writer had so they could distract her and to get her to do what they wanted her to do but her mind has always been strong in her beliefs and comfortable with specific decisions she has made even when everyone else disagrees. The writer would frequently tell others that she hears from the Lord very clearly as it relates to her assignments.

Whenever a problem is presented to the writer she immediately goes into “solve mode” either verbally or mentally and possesses excellent solutions for a crisis if the person of challenge would follow the steps she presents to them which makes her a perfect fit for the congregation in which God has placed her.

The community in which her church is located is in need of the gifts and talents that the writer and her husband possess: the gift of healing, the prophetic, deliverance, laying on of hands, teaching/training and developing disciples for the work of the Kingdom. Their union is a divine connection as God has given her husband a pastor’s heart and the writer has a Seer’s eye as she stands on the wall and sounds the alarm of warning.

They have personally been on both sides of the financial track negatively and positively, which helps them to better relate to the lack of income that is in the area. The community will continue to benefit from their ability to share the wisdom and knowledge bestowed upon each of them for the spiritual building up of the East End section of Newport News



Based on a few prophetic words spoken to the writer and her husband over the past several years, plans have been set in motion to propel vision such as:

- They will have an effective deliverance ministry
- The apostolic, prophetic and evangelist anointing will be upon them
- They will erect learning institutions for the church and the community
- There will be replicas of the church once the main house is in Kingdom order
- There will be connections with the city officials to bring about changes in the region
- They will build on the left and on the right
- They will have mega ministry but will be different from all others
- Many will seek their counseling and advice
- Property will be given for building in the community
- Ministry will be cutting edge as God prepares the church for a different type of people

There is a need for the writer and her husband to be at the church in which they have been called for several reasons. They can find themselves, somewhere in every member with which they come in contact. They have experienced abuse from those in leadership, oppression, depression, broken heartedness, and many fears in their lives.

The writer has endured many setbacks and setups, but God has allowed a way of escape for her each time she was knocked down. She realized that if she had not gone through the rough times over the past years that she would not be able to stand the blows that the adversary has thrown her way in the recent past.

She is strong, of good courage and sure about her place in the Kingdom. There is no wavering or debate about the path in which she treads, for God will allow her to possess every place that her foot shall tread for His glory. The writer is excited about the location in which she has been planted for service, even though she was not raised in the downtown area. This is the area where the drive-byes happen and shots ring out periodically, downtown where pimps and prostitutes hang out daily, downtown where drugs are the regular order of the day, downtown where it all takes place. It's a blessing to be called by God. . . downtown where the action is!

## **CHAPTER TWO**

### **THE STATE OF THE ART IN THIS MINISTRY PROJECT**

It is critical for the writer to provide the reader a large scope of references that will demonstrate balanced research on the subject matter. While investigating the challenges that persists as current and potential leaders are trained to improve their leadership understanding, the writer has discovered that authors share various views of what is considered ineffective leadership in the Christian church. The writer will explore various selections of literature regarding spiritual gifts, leadership roles in the church, and how to effectively lead in order to efficiently convey the message through an amalgamation of biblical, historical and theological sources.

#### **Biblical Assessment**

The writer will list the authors that largely contributed to the work. Although this list is not exhaustive, these authors provided the necessary validity for the biblical support of the leadership paradigm.

In the book, *Cultivating The Discipline Of Prayer: The Key To Having Power With God*, Dr. Geoffrey V. Guns writes an impressive study guide identifying the impact that prayer has on the life of people who are willing to embark upon this endeavor. It defines prayer as a secret weapon that will foil the plan of the opposition if put into practice. He discusses the importance of prayer in the life of the believer, as it is an act of communion and relationship.

In the book, *The Art Of Prayer: A Simple Guide To Conversation With God* by Timothy Jones, is a fascinating work that give a simple guideline to prayer and how one should approach God, how to speak to God and how to continue pressing past self. It explains that individuals have a desire to communicate with God even if there is not a belief that God will answer. It is a remarkable guide to teach individuals how to approach God with petitions and when an answer can be expected.

In the book, *A Silent Path to God* by James E. Griffiss, the author speaks to the inner being of an individual as it relates to prayer. Griffiss shows that one cannot pray without God being involved in the two-way communication.

The book, *Life with God: Reading the Bible for Spiritual Transformation* by Richard J. Foster, deals with the idea of spending time with God and the productive nature that it induces. This offering identifies the necessity of relationship and the transformative process that begins by centering our lives on God and those things that God desires of God's people. It is designed to encourage spiritual transformation after an introspective analysis has been conducted. It is an internal map that will lead to a life of wholeness.

The sermon *The Skills of Leadership, Part 3* by Dr. William D. Tyree, III, addresses leadership roles in the church. It conveys the message that it is ultimately the responsibility of the leader to invest in each person under his or her leadership. It suggests that leaders are to be aware of the strengths and weaknesses of the team and bring balance where there is imbalance among the group.

*The Pulpit Commentary* by H. D. M. Spence and Joseph S. Exell, expounds upon a complete exegetical breakdown of historical, theological and biblical foundations that

answers questions in various settings. It is a clear and concise contemporary explanation of the Scriptures that is filled with a multiplicity of verse-by-verse exposition. It is loaded with an amalgamation of fact, truths and historical information.

*Transformational Coaching* by Dr. Joseph Umidi, provides a platform for coaching and cutting edge counseling in order to connect the missing pieces of ministry. It deals with emotional and spiritual transformational dimensions of the innermost being on various levels. It is a work that can transcend into the marketplace for a successful impact.

In *Biblical Interpretation: A Roadmap* by Frederick C. Tiffany and Sharon H. Ringe, the writers give guidelines as to how to extract specific information from the biblical text with accuracy. It helps one discover the right questions to ask in order to arrive at a sound interpretation of the text.

*Leadership Secrets from the Bible* by Lorin Woolfe compares the patriarchs of old to the business managers of today with biblical references. It highlights the successes and failures experienced. This book was helpful to identify leadership roles in the church and how to effectively lead the masses from many perspectives.

*The Leader Within* by Michael Thomas Scott addresses the resurrection of the leader within. It encourages self-development through biblical principles and provides the insight for ministry on any level. This book causes a potential leader to introspectively see themselves as a leader with dominion as God intended. It also provides a current leader the motivation to improve.

### Historical Assessment

The writer will list the authors that largely contributed to the work. Although this list is not exhaustive, these authors provided the necessary validity for the historical support of the leadership paradigm.

*Josephus: The Essential Writings* by Paul L. Maier discusses a historical view of Jewish Antiquities and the Jewish War. It discourses a chronological account of the Jews and the transitions endured in ancient times.

The commentary *Ezra, Nehemiah, Esther* by Mark Roberts and Lloyd J. Ogilvie, gives a historical approach of the way in which Nehemiah successfully led the people of Israel in the rebuilding of the city walls. He was able to identify leaders and delegate authority to those who could be held accountable for the way in which they led.

*The Substance of Things Hoped For: A Memoir of African-American Faith*, by Samuel DeWitt Proctor, is a book that expounds on the memory of African-American faith and the legacy that has been left to carry on. It is a historical backdrop of what church meant to a specific group of people and still rings true in many current arenas.

*The Mentor Leader* by Tony Dungy with Nathan Whitaker discusses the consistent development of winning teams of people by mentoring potential leaders through leadership. It provides various facets of leadership, which produces a team atmosphere that encourages reaching out to help those who are in your corner. This is a superb resource to develop, build and positively influence teams of people that will make the maximum impact.

*Josephus and the Jews* by F. J. Foakes Jackson, DD, is a theological and historical approach of the early church and its functionality according to Josephus.

*A Passion for Faithfulness: Wisdom from the Book of Nehemiah* by J. I. Packer addresses Nehemiah's passion to organize for the good of the organization. However, one cannot count on processes and procedures but rather trust God for growth and blessings.

*The Leaders Companion: Insights on Leadership through the Ages* by J. T. Wren, gives a historical overview of the various faces of leadership with examples from a wide variety of authors. The different aspects of demonstrated thought and theory is timeless from Plato and Aristotle to Richard M. Nixon. These viable perspectives help to support the definition of how to effectively lead.

*Prayers Ancient and Modern*, by Mary Wilder Tileston gives a riveting collection of short heart-felt prayers for various occasions. This book provided a historical snapshot of the pray-disciplined lives of profound authors and Early Church Fathers.

*The Soul of Leadership* by Deepak Chopra, alludes to the fact that self-motivation plays a large part in the life of an individual. It is a transformational piece that will unlock the secrets to leadership and the steps to achieve the potential for greatness because of what lies within the soul of the individual. The perceptive theme of the book is that each person holds the key to his or her joys, sorrows, successes and failures. Anyone can become a great leader.

*Dealing with Difficult People: How to Deal with Nasty Customers, Demanding Bosses and Annoying Co-workers* by Roberta Cava discusses several techniques to deal with rude, unhappy, divisive and duplicitous people in a way that it is a win-win situation for all. It shares how-to methods of handling conflict and stressful situations with flair and professionalism. This was an extremely good read as multiple techniques were given to diffuse real life situations.

*The Last of The Giants: Lifting the Veil on Islam and the End Times* by George Otis Jr., is a historical and in-depth outlook on the movement of Islam and the way in which Western Christianity can intercede in the spirit realm on their behalf.

### **Theological Assessment**

The writer will list the authors that largely contributed to the work. Although this list is not exhaustive, these authors provided the necessary validity for the theological support of the leadership paradigm.

*The Gift of Prophecy in the New Testament and Today* by Wayne Grudem takes a theological glance at the sign gifts. He takes a radical approach in the explanation of canonical authority as it relates to Old Testament prophecy and New Testament prophecy, which has caused critical analysis. This book was a necessary read and applicable for anyone who would consider teaching on the gifts.

*I Believe in the Holy Spirit* by Michael Green discuss the person of the Holy Spirit and the many facets of gifts. He contends that many in the Christian Church know very little about the Holy Spirit and even less about the gifts that accompany the relationship. Although he has not activated any of these gifts, he tactfully exposes the Scriptures that will illuminate the need to understand spiritual gifts.

Warren Bennis and Patricia Ward Biederman writes, *Organizing Genius: The Secret of Creative Collaboration* and shows how working together is the order of the day and that it is impractical to work alone when strength can be found in assistance. It gives ways of collaborating with others to arrive at a goal. It encourages creative thinking and new ways of achieving a positive end result.



In Jason E. Vickers book, "The Nature of the Church" in *Minding the Good Ground: A Theology for Church Renewal*, Vickers discusses the theology of the Church and how it can be renewed through the power of the Spirit of God. It defines the mission of the Church and how it exists.

In *Introductory Lectures in Systematic Theology*, Henry C. Thiessen lectures on various aspects of God and practically conveys theological truths with Scripture support. This work encompasses the nature and works of the Triune God. This book is a robust thought to leaders for effective ministry.

*Systematic Theology: An Introduction to Biblical Doctrine* by Wayne Grudem, is an introduction to biblical doctrine and is written for those who want a closer look at biblical doctrine in a more contemporary fashion. Each chapter is broken into bite size categories with specific scriptural foundations for a closer look at the theology of the Church.

*The Power of Prayer in a Believer's Life* by Charles Spurgeon addresses several ways to achieve the outcome of prayer. It dispels the mysteries of prayer for every situation in a way that illuminates the correct pathway. This book is an impactful resource for prayer posture and praying the Scriptures for faith-filled results.

*Christian Theology* by Millard J. Erickson discusses the Triune God and lays out the disciplined foundation for the Christian Church. This study guide identified the factors that are critical to the belief of a Christian, which shapes thoughts and ideas, which can be controversial in nature. Although this material can be historical and theological, it still shows how important God is in every aspect of the life of a Christian through having a relationship and knowing the Creator.

*Introduction to Theology* by Thomas C. Owen and Ellen K. Wondra, is an introduction to systematic theology from the view point of Anglican Episcopal Religion. It gives a contemporary and historical discussion, which is based on scriptural foundations.

*Essentials of Evangelical Theology* by Donald Bloesch is an evangelical work that brings a challenge to what a person believes. It gives a balance to traditional thought versus contemporary ideas as biblical and historical theory is dissected. This work adds flavor to the more pristine avenues of thought.

*Let Us Pray* by Terry Thomas gives a vivacious account of what it means to have a disciplined prayer life, as a prayerless life is a defeated life. Prayer is defined as a gift from God for the body of Christ and designed to bring one closer to God through this familiar line of communication. This book gives an extensive theological and biblical perspective on a larger scale.

## CHAPTER THREE

### THEORETICAL FOUNDATION

Over the years, it has been observed that all of the following comments relating to church leadership are true and daunting. In his book, *Spiritual Leadership In A Secular Age*, Edward Hammett writes, “My church is stuck because some of the leadership refuses to consider any changes that are uncomfortable for them, declared a frustrated pastor. Until Mr. B- dies, our church will never be able to make any changes, explained a church leader. How does a church avoid conflict in dealing with respected, long-time members who are often a barrier to growth and progress? Questioned a faithful leader.”<sup>1</sup>

In addition, Hammett writes, “my leaders are crying for training, but they will not attend training meetings. What am I to do, asks a frustrated church leader? My leaders are not committed to the tasks at hand. They are unmotivated and seemingly unconcerned about the church’s programming. How can I move my leaders from just wanting to talk about things to getting around to doing something that needs to be done, exclaimed a senior pastor?”<sup>2</sup>

These comments and many other comments like these were stated by pastors and senior leaders from various areas of ministry. Leadership is one of the key essentials in helping individuals to become all that God wants them to become. In fact, the Bible says,

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<sup>1</sup>Edward H. Hammett, *Spiritual Leadership in a Secular Age: Building Bridges Instead of Barrier* (St. Louis, MO: Chalice Press, 2005), 147.

<sup>2</sup>Ibid., 136.

“without wise leadership, a nation falls; there is safety in having many advisers.”<sup>3</sup>

Therefore, leadership is necessary to families, businesses, communities, churches and the world, for without it, trouble is on the horizon. In his book, *Be the Leader You Were Meant to Be*, Leroy Eims writes, “a leader is one who sees more than others see, who sees farther than others see, and who sees before others do.” Leaders map out directions for others to follow because of their foresight.<sup>4</sup>

Leadership is influence. If a person can influence another, then this makes them a leader. A person who desires to influence others for the benefit of others becomes the primary influencer who realizes that it is not who he or she is but rather the ability of empowering others to be transformed. Leaders can influence others in good ways as well as not so good ways. However, God expects His church to influence the world according to His purpose instead of the world influencing the church. This definition is pointed directly towards the potential of the individual leader.<sup>5</sup>

A similar response is given in the book *Spiritual Leadership*, J. Oswald Sanders writes,

“Leadership is influence. I have embraced that definition and taught it to thousands and thousands over the years. If you are a follower of Christ, then you recognize that you are called to influence others. Jesus said it this way: “You are the salt of the earth... You are the light of the world... Let your light so shine before men, that they may see your good works and glorify your Father in heaven” (Mt 5:13-16).<sup>6</sup>

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<sup>3</sup>Prv 11:14 (NLT).

<sup>4</sup>Leroy Eims, *Be the Leader You Were Meant to Be: Biblical Principles of Leadership* (Wheaton, IL: Victor Books, 1977), 20.

<sup>5</sup>Deepak Chopra, *The Soul of Leadership* (New York, NY: Harmony Books, 2010), 9.

<sup>6</sup>J. Oswald Sanders, *Spiritual Leadership*, Revised Edition (Chicago, IL: Moody Bible Institute, 1980), 10.

J. Oswald Sanders writes, “It doesn’t matter if you are a CEO or a stay-at-home mom; if you call yourself a Christian, then you are called to influence others. That’s why it’s important for you to learn to become a better leader—whether you are the parent in a family, the pastor of a church, the president of a company, or a potential leader for the next generation.” Christians are called to influence.<sup>7</sup>

The influence of others does not stand on its own bottom. In his book, *Developing the Leaders Around You*, John C. Maxwell writes, “influence by itself is not enough. That influence must be measured to determine its quality.”<sup>8</sup> It is necessary to find out “who influences the leader” and “whom does the leader influence?” These factors are vital to influence. It is imperative to know the type of inspiration that a leader receives, especially if there is an option to choose the best current and potential leader.<sup>9</sup>

In the sermon, *The Skills of Leadership, Part 3*, William D. Tyree, III, writes, “one of the greatest myths about leadership is that leaders are born. They are *not* born. Leaders are made. Some people think, “I was born a leader,” or “I’m not born a leader.” And that’s it. No, no! Leaders are made. They’re made by two things. They’re made by choices and they’re made by circumstances. When you make the right choices in the right circumstances you too will be a great leader.”<sup>10</sup> Leadership is determined by the choices made by an individual.

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<sup>7</sup>Ibid., 10.

<sup>8</sup>John C. Maxwell, *Developing the Leaders Around You* (Nashville, TN: Thomas Nelson, 1995), 49.

<sup>9</sup>Ibid., 49.

<sup>10</sup>William D. Tyree, III, *The Skills of Leadership, Part 3* (Sermon preached at 1<sup>st</sup> Baptist Church Berkley in Norfolk on 25 October 2005).

In the book, *The Soul of Leadership*, Deepak Chopra opens chapter one of his book, with a life-changing quote, “Becoming a leader is the most crucial choice one can make-it is the decision to step out of darkness into the light.” It is the decision of the individual to be willing to move from the backseat of obliviousness to the front seat of illumination.<sup>11</sup>

In *Organizing Genius: The Secrets of Creative Collaboration*, Warren Bennis and Patricia Ward Biederman analyze leadership by understanding, “There is a certain kind of leader who recruits only people like himself or herself. There is another, better kind of leader, who realizes you can only accomplish extraordinary things by involving excellent people who can do things that you cannot.” This will not only motivate the potential leaders but will also empower them to work to their maximum capacity of their giftedness.<sup>12</sup>

In the secular world of business organization, managers and leaders are considered overall responsible for the failures as well as the successes of an organization. If there is anything that goes wrong with costs, inventory, overages, unexpected challenges, the management is to be held accountable for the best or the worst of times. However, they are in the right position to make a positive impact for the betterment of the organization and “eliminate what Deming refers to as the ‘deadly diseases’ that are the root causes of organizational ineffectiveness.” However, leaders will incite a positive

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<sup>11</sup>Chopra, 9.

<sup>12</sup>Warren Bennis and Patricia Ward Biederman, *Organizing Genius: The Secret of Creative Collaboration* (Addison-Wesley Publishing Company, Inc., 1997), 89.

environment that is conducive for empowerment as they serve as the catalyst for accountability.<sup>13</sup>

There is a spiritual focus unique to the Kingdom of God that undergirds the desire to revolutionize and empower leaders for a successful outcome while leading others. The evolving of leadership will have a large effect on the church in which they serve. As Gene Mims writes in *The Kingdom-Focused Church*, “we desperately need pastors and church leaders who understand what a church is and who are willing to work to see that their churches become what God desires: churches with a Kingdom-focus above everything else.” When the purpose of the church becomes the heart of God, then great things will begin to happen. A church that is Kingdom-focused is one that is modest, simplified, and exhilarating. “If you begin right now to take a few leaders with you toward a Kingdom focus, then you will eventually see the results that you now label as potential.”<sup>14</sup> This will move leaders from norms to values.

When change is implemented in the church from a traditional culture of ungodly rituals and religious patterns, positive transformative processes could bring resistance to the change. It is as if transformation is a bad word and that modernity will cause the church to crumble. Those who are comfortable with the normalcy of a structure that does not change may not be able to grasp the concept of reorganization and maintaining organizational structure nor see the need to institutionalize organizational leadership in the church. Edward Hammett expressed an enlightening moment he felt as it relates to

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<sup>13</sup>James L. Gibson, John M. Ivancevich, James H. Donnelly, Jr. *Organizations: Behavior, Structure, Processes*, 8<sup>th</sup> ed. (Burr Ridge, IL: Irwin), 22.

<sup>14</sup>Gene Mims, *The Kingdom-Focused Church* (Nashville, TN: Broadman & Homan Publishers, 2003), 175.

challenges of culture transformation. Hammett writes, “. . . I was privileged to watch the fog begin to lift amidst the beautiful sunrise, with the dew glistening . . . It was an aha moment for me. It was as if God said, ‘When the blanket of fog lifts from our churches, they will see all the beauty underneath. They will see my creation, the beauty of the mission field I have planted them in for the purpose of service.’” The church is blinded by spiritual fog that keeps them bound in the rudiments of tradition and religion. It is necessary for leaders who recognize the uncomely practices that the church sometimes follows and restructure with a biblical focus.<sup>15</sup>

Hammett writes, “in each chapter you will find coaching questions to help leaders begin to work with what often seems like overwhelming fog and often disturbing realities of a new culture. The coaching questions are designed to help you move from where you are to where God wants you to go. The coaching questions will also provide focus and intentional plans for forward movement and action.” For many leaders there is little focus on the necessities of ministry due to various distractions without regard to the vision of the church. This issue can prevent a leader from seeing the full purpose that God has for His people which will require the church to grab hold to transformation.<sup>16</sup>

What do people do to improve when they are left to their own resources and do not know how to improve? In recent years it has been observed that leaders, who are left without training in the areas of organizational leadership through understanding spiritual

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<sup>15</sup>Hammett, 4.

<sup>16</sup>Ibid., 4.



gifts, leadership roles in the church, and how to effectively lead, may suffer many social and relational challenges as they lead others.<sup>17</sup>

Consequently, long-term leaders may feel entitled to the position they hold rather than a need to empower up-and-coming leaders who may become stagnate from a lack of encouragement from their elders. If empowerment is not the intent, perhaps current and potential leaders may be restrained from growth which can ultimately create an idle church. Edward H. Hammett explains how entitlement not only plagues those in leadership but also spills over into the dynamics of the church. He writes, “Spiritual leadership as the church involves reframing church, reframing leadership, and reframing the journey . . . Routine has become the norm for many church leaders . . . Most church leaders these days have an entitlement mentality. This leads them to value a stable system rather than venture out on an empowerment objective.” This focus maintains a means of control.<sup>18</sup>

Leaders who welcome the empowerment of the Holy Spirit open themselves to an atmosphere that is conducive for giving birth to levels of newness. However, when the personal comforts of individuals become the priority, the desire for entitlement dampens the movement of the Holy Spirit. Hammett continues to write, “Empowerment releases-Entitlement controls; Empowerment creates-Entitlement kills; Empowerment is about His mission-Entitlement is about our agendas.” Leaders must allow the Holy Spirit to guide.<sup>19</sup>

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<sup>17</sup>Ibid., 148.

<sup>18</sup>Ibid.

<sup>19</sup>Ibid., 150.

Unfortunately, the entitlement mindset slows the possibility of potential leaders becoming what God has purposed for their lives. This could lead to a shortage of good leadership in many settings. However, the training of organizational leadership including understanding spiritual gifts, leadership roles in the church, and how to effectively lead is a necessary training for empowerment. If current and potential leaders chose this option, entitlement will no longer be the norm. Listed below are several factors that will accomplish this task.

First, leaders must understand spiritual gifts. The scripture identifies at least three categories of gifts: manifestation gifts, ministry gifts and motivational gifts.<sup>20</sup> The Scripture further identifies at least three ways to best utilize these gifts through: unity, maturity and love.<sup>21</sup>

Secondly, leaders must understand leadership roles in the church. In the Old Testament the leadership role were performed by the priest.<sup>22</sup> In the New Testament the leadership roles in the church were pastor (bishop, elder and overseer which were used synonymously) and deacon.<sup>23</sup> Jesus and Paul are primary examples to follow for those who accept a leadership role in the church.

Thirdly, leaders must understand how to effectively lead. Two of the ways to lead effectively are through prayer and learning how to deal with conflict. In the Old

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<sup>20</sup>Don and Kate Fortune, *Discover Your God-Given Gifts* (Grand Rapids, MI: Baker Book House Company, 1987), 17.

<sup>21</sup>Eph 4:13-16.

<sup>22</sup>Neh 2-13.

<sup>23</sup>Acts 20.

Testament Nehemiah utilized prayer and handled conflict while rebuilding the wall.<sup>24</sup>

Jesus and Paul are used as the example to follow for those who accept a leadership role.

The lack of effective leadership in the church is a growing concern which is worthy of another look at the way in which people are developed for leadership. It is not a cure-all but it will be a giant step toward a brighter future for the church. By taking a systematic theological approach, it is the belief of the writer, if training covers the understanding of spiritual gifts, leadership roles in the church and how to effectively lead, it would assist any leader to *Equip Spirit-Led Leaders to Empower Current and Potential Leaders for Kingdom Service*.

### **Theological Foundation**

#### **Understanding Spiritual Gifts**

Many do not believe that spiritual gifts are necessary to accomplish the mission of the church and feel that they have little to do with the effects of leadership. In the book *Missional Church: A Vision for the Sending of the Church in North America* by Darrell L. Guder, he writes, “the Spirit empowers the church for mission through the gifts of people.” There is a need for God-revived leadership if there will be a change in our regions. Guder further writes, “such leadership will be biblically and theologically astute, skilled in understanding the changes shaping North American society, and gifted with the courage and endurance to lead God’s people as missional communities.” The leader has a responsibility to direct the continuity of learning. “Ours is a context and a time that require leaders who lead from the front, showing the way toward the recovery of a missional church.” Scriptures establishes that to bring basic modifications to a group of individuals necessitates leaders who are skilled and gifted in initiating variations that will

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<sup>24</sup>Neh 1 & 5.

not only revolutionize the group but also themselves in the process. Therefore, “leadership is a critical gift, provided by the Spirit.”<sup>25</sup>

To equip the saints for ministry, God set biblical order in place to accomplish this purpose through the person of Jesus Christ. The Holy Spirit is the agent in whom this structure of leadership employs simply “to create a people whose life is a witness to Jesus Christ.” Paul addresses his understanding this way, “This point is most vivid in Paul’s description of the constitution of the church in Ephesians 4. His directions for leadership emerge from his understanding of the life and ministry of Jesus Christ. This biblical perspective illustrates that the formation of a redeemed community of the Kingdom is essential to the focus of missional leadership.” It is necessary for leadership to understand that they do not lead in their own power.<sup>26</sup>

Guder writes, “Paul indicates to the Christians of Ephesus that certain ministries in the form of individuals (apostle, prophets, evangelist, pastor-teachers) are given to the church by Christ, “in order that the church fulfill her present task (Eph 4: 12), and, at the end, reach the goal set for her (Eph 4: 13).” The intent is to equip the body through leaders who are guided by the Holy Spirit in the graces that “form the community in an oneness that is a living demonstration of the ethics of God’s reign.”<sup>27</sup>

It is indicated in Ephesians 4, how the “Spirit calls leaders for the church.” Everyone does not have the giftedness of a teacher, even though some may be able to rightly divide the Word of truth. It is given as the Spirit sees fit. “No matter what specific

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<sup>25</sup>Darrell L. Guder, *Missional Church: A Vision for the Sending of the Church in North America*. (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1998), 183.

<sup>26</sup>Ibid., 184.

<sup>27</sup>Ibid., 184-185.

forms leadership may take at any one point in time, the Spirit guides leadership in order to bring into reality a future——present messianic community of the reign of God, and the Spirit equips that leadership to lead the community into missional engagement with the context in which they live.” Each person leads according to their giftedness.<sup>28</sup>

In *Understanding Leadership*, Tom Marshall writes six key factors that will assist in understanding the character of distinct giftedness.

1. Each person has his own uniqueness. “God is the Creator, and the mark of creativity is always originality; therefore, each human being in the mix of his or her God-given strengths and interests is unique and inimitable.” Because each person is different no one should compare themselves to another person. They should not be “measured against statistical averages” nor categorized in various groups of study.
2. God’s thumbprint on an individual’s life is the gift in which He gives to them to use. Each gift is designed to work appropriately when invoked. The Bible says that “God makes even the wrath of man to praise Him” which is why no one can be successful in any endeavor without using their God-given gift. No one could sing, dance, cook a full course meal, teach or lay bricks without operating in a gift that God has given. In other words, there will be no effectiveness in any vocation unless the gifts from God are used. They are necessary in every aspect of life.
3. God made humankind with a specific purpose in mind to His intended design. The intention of the Creator will enable the creature “to fulfill a purpose.” Because this is the case, “we have been equipped by God with the capacity to be good at some things but not good at everything, to excel at some tasks but not at every task.” It is believed that people who are accomplished discover their gifts and spend time honing their craft in order to capitalize on their specialty versus discovering their strengths then working on their weaknesses.
4. The gifts given to each individual by God not only bring the individual a sense of delight, gratification and satisfaction but it also allows him to effectively perform at maximum capacity.

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<sup>28</sup>Ibid., 187.

When the gifts are activated and used within the purpose for which they are intended an individual receives gratification and contributes toward productivity and produces good work in the process. Interestingly enough, the specified gifts are desired and need little prodding to be used and actually bring a sigh of relief when the individual is able to use what is already a part of them. It is always a joy to use them and never a boring obligation when operating accordingly within purpose. They work with little thought. The ability of the person gives an inner peace to the owner and serves as basically par for the course.

5. "A person's strengths and interests are gifts." Gifts are just that, gifts. One cannot work to receive them nor can they be won; the Creator gives them. To this end, it is the Creator to whom the person must show accountability for the use or mismanagement of the gift. It is the obligation of the individual to be a good steward over the gifts given to receive an ultimate desired outcome.
6. The impartation of God-given gifts is automatically a part of an individual's being from the beginning of time. The inspirations are "innate behavior" and will not veer from the script for the duration of the lifetime of the person. "He will use the abilities with greater degrees of competency and complexity as he matures, but the pattern of strengths remains consistent throughout the whole life span. It follows that if we discover a person's pattern of abilities, we have something that is highly predictive. If in the past he functioned most effectively and most harmoniously within a certain range of abilities, we know that he will always function best when he is using those same capacities. The motivated abilities pattern, therefore, becomes the key to the most effective use of human resources, both in terms of productivity and in terms of fulfillment." When an individual enjoys what they believe is their purpose and operate in their function, is when productivity is reached. However, aggravation and irritation develops when productivity has not been achieved.<sup>29</sup>

The motivations behind describing the abilities above gives segue to the five-fold ministry gifts. The offices, which are considered as the ministry gifts, are apostles, prophets, evangelists, pastors and teachers, which are the ones, noted in Ephesians 4:11,

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<sup>29</sup>Tom Marshall, *Understanding Leadership* (Grand Rapids, MI: Baker Books, 2003), 188-189.

but the local churches do not list them as officers. It is an obvious assumption that a higher level of authority was given to the Apostles in the early church, due to their connection with Jesus, their mission, and their ministry calling (Mk 3: 13ff; Acts 1: 21ff.). It has been said that the Apostles were the “authentic founders and guides of the early churches.” Because they were the ones to witness the ministry of Christ and walked with Him throughout His ministry and witnessed the resurrection alludes to the fact that there could not be any others who could stake this claim to apostleship.<sup>30</sup>

It is assumed that there was no specific rank or order for the prophetic but the gift of the prophetic was bestowed on particular individuals in the church only when it was needed. “Prophets were probably functionaries rather than officials; that is, prophecy was speaking forth a message under the direct inspiration of the Spirit.” It was considered a short-term manifestation that could be imparted to anyone in the church in order to accomplish the immediate task.<sup>31</sup>

The preachers of today have periodically been associated with the evangelists spoken of in the New Testament. Teaching was considered an essential task in the New Testament. It was most likely a role that was taken on by pastors and others even though it was probably a main duty of the pastor to teach. But more likely than not, others may have possessed this exceptional purpose in the early churches. Paul lists pastors and teachers together as if they are the same office with two separate purposes. (Eph 4:11). Some have dared to call this section of gifts the four-fold ministry instead of the five-fold

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<sup>30</sup>W. T. Conner, *Christian Doctrine* (Nashville, TN: Broadman Press, 1937), 263.

<sup>31</sup>*Ibid.*

ministry because of this distinction. However, all giftings are activated through the Holy Spirit.<sup>32</sup>

### Leadership Roles in the Church

The biblical accounts found in 1 Timothy 3 and Titus 1 give a road map toward who may be qualified to lead or rule in the administration of the church. Unfortunately, the biblical account is not always the leading authority as to the qualifications of a current or potential leader because of the constitution and/or polity of the church. In many cases, the church selects current or potential leaders based on their secular specialized skills, instead of their personal character and family life. The emphasis in the former can directly conflict with the biblical description of a qualified leader. However, there have been situations in which the church body decided to augment credentials to the current or potential leader that are not considered necessary in the biblical context of leadership. More specifically, a church may demand that higher education would be a necessary qualification for leadership in order for the current or potential leader to serve in any capacity. Or, they must be in a particular age group, specific gender or their marital status must line up to the qualifications of the church. In any instance, the polity of the church may be the determining factor in leader selection, which may not be in the best interest for the function of the church.<sup>33</sup>

The administrative composition of a church governs the methods and prerequisites that are crucial for leadership selection. Depending on the structural

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<sup>32</sup>Ibid., 263-264.

<sup>33</sup>Benjamin L. Merkle, *Why Elders? A Biblical and Practical Guide for Church Members* (Grand Rapids, MI: Published by Kregel Publications, 2009), 11.



dynamics of a church, many congregations use the majority vote process to select their leaders and the set leader of the church usually decides the formation of the remaining staff. In some cases there is a bishop that presides over the appointments of leaders.<sup>34</sup>

Even though there is a need for officers in the church, just as they were in the New Testament, it is possible for a church to exist without officers as long as someone performs the functions of an officer. However, a church could not live if there is no regeneration because “it would then cease to possess the Spirit of Christ and would necessarily cease to function as His body. Yet a church cannot do its best work without officers.”<sup>35</sup>

In Acts 14:23; 1 Tim. 5:17 the two terms overseer and elder are used interchangeably. Benjamin L. Merkle writes,

There are three texts that clearly demonstrate this usage (Acts 20:17, 28; Titus 1:5, 7; 1 Peter 5:1-2). Upon returning from his third missionary journey, Paul’s ship harbored at Miletus for a few days. Knowing that he might not return to the region again, Paul decided to contact the leaders of the church at Ephesus. Luke informs us that Paul “sent to Ephesus and called the *elders* of the church to come to him” (Acts 20:17, emphasis added). After the elders arrive, Paul gives them a sort of “farewell speech.” He exhorts them, “Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you *overseers*, to care for the church of God” (20:28, emphasis added). Thus, in verse 17 Paul summons the “elders,” but in verse 28 we read that the Holy Spirit made them “overseers.” This usage demonstrates that the biblical writer did not make a distinction between the two terms.<sup>36</sup>

These passages capsule the similarities of the two terms as spoken by Paul.

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<sup>34</sup>Ibid., 11.

<sup>35</sup>Ibid., 262-263.

<sup>36</sup>Ibid., 19-20.

Paul elaborates further in Titus 1:5-7 concerning the synonymous terms of elder and overseer. Paul shares with Titus, “This is why I left you in Crete, so that you might put what remained into order, and appoint *elders* in every town as I directed you.” He goes further as he discusses the qualifications, but overseer and elder are listed interchangeably. Merkle continues to write,

A similar usage is found in 1 Peter 5:1-2. Peter, as a fellow elder, exhorts the elders of the churches. He writes, “I exhort the *elders* among you, as a fellow elder... shepherd the flock of God that is among you, serving as “*overseers*” (my translation, emphasis added). Although this example is not as definitive since the verb form (serving as overseers) is used (and not the noun overseers), it still emphasizes that the duty or function of the elders was to oversee the congregation. It would be strange if the elders were not the same people as those who were called overseers since they both perform the same duties.<sup>37</sup>

The office of pastor has been the most discussed leader in the New Testament, but as stated above, used interchangeably with other titles such as (1) elders, (2) overseers or bishops, (3) pastors or shepherds, and (4) deacons. W. T. Conner writes,

The most significant officer in the New Testament as connected with a local church was that of pastor. There are three terms used in the New Testament for that office-pastor, elder, and bishop. In Acts 20, in the account of Paul’s meeting with the elders of the church at Ephesus, in verse 17, they are called elders, while in verse 28 Paul calls them bishops (AS). The verb translated feed in verse 28 means to tend as a shepherd, act as shepherd. This is the verb corresponding to the noun that is translated pastor. So here in one passage, the same men are called elders and bishops and they are exhorted to pastor the flock. Again, in Titus 1:5, 7, Paul uses the terms elders and bishops to apply to the same office. In 1 Peter 5:1, 2, Peter addresses the elders, and exhorts them to pastor or shepherd the flock.<sup>38</sup>

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<sup>37</sup>Ibid., 20.

<sup>38</sup>Conner, 264.

In the New Testament, there is not a definitive description of a job description for the pastor to adhere. Conner writes, “Evidently they were intended to exercise general oversight in spiritual matters, teach their people, and guide in all the activities of the church. Their character and spiritual attainments must be such as to qualify them for such leadership (1 Tm 3: 1ff.; Ti 1: 5ff.; 1 Pt 5: 1ff.).”<sup>39</sup>

Merkle further explains, “Church government and, thus, church leaders are important because they are given the task of teaching the congregation the Word of God. As such, it is crucial that those who teach the Word are adequately gifted and trained to accurately handle the Word of Truth (2 Tm.).” For this cause, it is imperative to ensure that training is given to all church leaders.<sup>40</sup>

The responsibility of the current or potential leader depends upon the constitution of the church, which is essential. Conner writes, “This is important because the duties of a church leader have eternal consequences. Leaders, especially pastors or elders, are not merely responsible for running an organization but have the crucial role of shepherding, teaching, and equipping the congregation. In addition, church leaders are examples to the rest of the flock.”<sup>41</sup> Leaders are held to a higher standard of responsibility.

There are times that leaders are mentioned in the New Testament that are not given any titles at all. “In Galatians 6:6, Paul states, “one who is taught the word must share all good things with the one who teaches.” In other words, it is the responsibility of those receiving instruction to provide for the physical sustenance of their teachers. “This

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<sup>39</sup>Ibid.

<sup>40</sup>Merkle, 12.

<sup>41</sup>Conner, 11-12.

verse suggests that there was a class of instructors or catechizers who taught the Word to such an extent that they needed to be financially supported for their work.” Also, in 1 Thessalonians 5:12-13, Paul exhorts the congregation: “we ask you, brothers, to respect those who labor among you are over you in the Lord and admonish you, and to esteem them very highly in love because of their work.” There is an order that Paul suggests the brothers to adhere with regard to those responsible for teaching the masses. Both passages of Scripture insinuate a position of leadership but there is no official title given to the mentioned leaders.<sup>42</sup>

In Hebrews, the distinction is made between those who were selected as current or potential leaders and those who are given the instructions to obey those leaders: “Obey your leaders and submit to them, for they are keeping watch over your souls, as those who will have to give an account (Heb 13: 17).” Benjamin L. Merkle writes, “If a leader must give an account, he needs to know not only that he is a leader (which implies some formal position recognized by the church), but also who he is accountable to lead (which implies a distinction between the leaders and the followers). Although we do not know what particular office these leaders may have held, we do know that the author has in mind a distinct group of individuals.” This passage of Scripture may perhaps concern those who were mentioned as pastor of the New Testament.<sup>43</sup>

There were two offices recognized in the church by the time the Pastoral Epistles (1-2 Tm, Ti) was written. They were overseers and deacons. Merkle writes,

Yet, overseers and deacons also were mentioned in Paul’s earlier letter to the Philippians. In his opening greeting, he addresses “all

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<sup>42</sup>Merkle, 18.

<sup>43</sup>Ibid., 18.

the saints in Christ Jesus who are at Philippi, with the overseers and deacons” (Phil. 1:1). In 1 Timothy 3, Paul gives qualifications for the two offices. In verse 1 he writes, “If anyone aspires to the office of overseer, he desires a noble task.” The following verses give the needed qualifications for those who might hold such an office. Then, in verse 8, Paul shifts to the office of deacon: “Deacons likewise must . . .” Paul’s letter to Titus, however, refers only to overseers, making no mention of deacons (Ti 1:5-9). This omission possibly indicates that the church in Crete was less developed than the church in Ephesus.<sup>44</sup>

It is traditionally observed that the origin of the office of deacon developed in Acts 6, when the seven men were chosen to assist the elders. However, it is not recorded that the name deacon was bestowed upon that group of men. Connor writes, there is no positive proof that this was the origin of that office.<sup>45</sup>

The duties of the deacon are conventionally known to be responsible for the business and financial affairs of the church. However, in 1 Tim. 3: 8ff., the qualifications were practically synonymous with the functions of pastors or bishops, which are for spiritual resolves. This does not insinuate that a man should be given the office of deacon solely because his business skills are impeccable. However, he should not be absent the wherewithal to do business, and his moral and spiritual behavior should far outweigh his ability to handle business and financial affairs.<sup>46</sup>

It is not certain that there are no other officers in the church however we do understand that the New Testament validates the offices of pastors and deacons in the local church. We see in modern day church that various officers have been added to the list of officials. Conner writes, “certain it is that churches since then, even those claiming

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<sup>44</sup>Ibid., 18-19.

<sup>45</sup>Conner, 264.

<sup>46</sup>Ibid., 264-265.

to follow most closely the New Testament, have had various other officers; such as clerk, treasurer, trustee, Sunday school superintendent, and so forth. On what ground can this be justified? On the ground of necessity.” These appointments are primarily made to ensure the task of the church is continued responsibly. Conner writes, “The commission given to us justifies us in using any means or adopting any methods that are consistent with the principles of the gospel and the fundamentals of ecclesiology, such as a regenerate church membership and a democratic organization of the church.” However, this should not be the standard in the elections of bishop’s as it is known in contemporary settings, as it would cause the misplacement of leaders who may not be empowered or called to the position.<sup>47</sup>

It is imperative to implement leadership from the biblical standpoint of governmental organization as the leaders have the responsibility of shepherding the congregation. Connor writes, “The author of Hebrews exhorts his readers to obey their leaders and submit to them, for they are keeping watch over your souls” (Heb 13:17). What could be a more important and at the same time, a more frightening job description? Leaders in the church (elders in particular) are given the task of making sure those in their charge have a healthy relationship with God.” It should be an understanding that the calling of the church leader is not to promote secular growth but to empower their fellow brothers and sisters to seek the Great Shepherd.<sup>48</sup>

God calls shepherds to dual responsibility. Conner writes, “but shepherds not only lead; they also must protect. In Acts 20, Paul warns the Ephesian elders that after he is gone, savage wolves will come in among them and will not spare the flock (v. 29). Godly

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<sup>47</sup>Ibid., 265.

<sup>48</sup>Ibid., 12.

church leaders are needed to shepherd the flock and to protect them against false teachers who would seek to lead the sheep astray.” It is the responsibility of the leader to ensure that the sheep are safe.<sup>49</sup>

## How to Effectively Lead

### Spending Time in Prayer

In the New Testament, prayer has been deemed a vital part of the duties of the ministerial leader. It adds value to the responsibility of the preacher as his/her responsibilities continue after he or she leaves the pulpit. In *The Ability of God: Prayers of the Apostle Paul*, Arthur W. Pink writes, “The preacher’s obligations are not fully discharged when he leaves the pulpit, for he needs to water the seed he has sown. It has already been seen that the apostles devoted themselves ‘continually to prayer, and to the ministry of the Word,’ and therein have they left an excellent example to be observed by all who follow them in the sacred vocation.” The lack of sincere prayer can cause the sermon of a preacher to be ununctionless to the hearers. One should labor in prayer before God in order to effectively convey His message to the masses. Arthur Pink writes, “Unless the sermon be the product of earnest prayer, we must not expect it to awaken the Spirit of prayer in those who hear it. As we have pointed out, Paul mingled supplications with his instructions.” The preacher has an obligation to travail in prayer in private to ask God to protect the Word in the hearts of the hearer in order to bear fruit to God’s eternal praise.<sup>50</sup>

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<sup>49</sup>Ibid.

<sup>50</sup>Arthur W. Pink, *The Ability of God: Prayers of the Apostle Paul* (Chicago, IL: The Moody Bible Institute of Chicago, 1967, 2000), 15.

The medium for spiritual communication is prayer to God in order to receive directions for the empowerment of the masses. Arthur W. Pink writes, “We must be in tune with God before we are fitted to go forth and speak in His name.” The people of Colossae were reminded that their leaders were “always laboring fervently for you in prayers, that we might stand perfect and complete in all the will of God” (4:12). This practice can only yield an effective outcome for any leader.<sup>51</sup>

### **Biblical Foundation**

#### Understanding Spiritual Gifts

It has been observed that various people denounce the idea that they have been given a gift. Some feel that everyone else has been bestowed a gift but not to them. There are those who feel that they do not know why they act the way that they do, parents who do not know why their children act the way that they do, but it all comes down to the way that their personality has been programmed.<sup>52</sup>

Throughout the Book of Nehemiah it is displayed that he was not only a man of integrity but also a man who understood his gifting and how to use it. There was one theme that rang true throughout the leadership of Nehemiah, is that he had the gift of administration. At various times he displayed the gifts of mercy, a server and as a discerner of spirits.<sup>53</sup>

As an administrator he was appointed as governor<sup>54</sup> and he appointed many people to their post on the wall.<sup>55</sup> he appointed residents as guards,<sup>56</sup> assigned two choirs

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<sup>51</sup>Ibid., 15-16.

<sup>52</sup>Fortune, 14.

<sup>53</sup>Neh 4:21; 5:16; 6:3, 9; 10:37.

<sup>54</sup>Neh 5:14; 8:9; 12:26.



to give praise,<sup>57</sup> he appointed priest to serve in the temple,<sup>58</sup> he appointed men of integrity to oversee the contributions that came in to the temple from the people.<sup>59</sup>

As a person of mercy he wept and mourned for the condition of the people, which led him to ask the king for permission to leave to rebuild the walls at Jerusalem.<sup>60</sup> As a perceiver (the use of discerning of spirits) he knew his enemies Sanballat, Tobiah and Geshem wanted to harm and discredit him and report him to the king. However he was not naïve enough to fall in their trap.<sup>61</sup> As a server, he worked on the wall along with the people in addition to all his other assignments and served the people. Nehemiah worked hard.<sup>62</sup>

Because every person was created with a gift, there is always something that they can do. In *Developing the Leaders Around You*, John C. Maxwell writes, “Every person God creates has gifts. One of our jobs as leaders is to make an assessment of those gifts when considering a person for employment.” Then he list what he calls the four types of wanna bes, which is a description of the different levels of employees.

The first one is: Never be—which is a person who has gifts and abilities but not for the job that they have been assigned to do. Unfortunately they come up short with

<sup>55</sup>Neh 3:1-32.

<sup>56</sup>Neh 7:3.

<sup>57</sup>Neh 12:31.

<sup>58</sup>Neh 7:1.

<sup>59</sup>Neh 12:44.

<sup>60</sup>Neh 2:1-6.

<sup>61</sup>Neh 6:1-16.

<sup>62</sup>Neh 4:6, 11, 15, 21; 5:16; 6:4, 9; 10:37

results and then “often blame others” for their frustrations and failure to succeed. If he or she is reassigned to the appropriate task, they could soar as a current or potential leader.<sup>63</sup>

The next level is, Could be—which is a person who has gifts and abilities but do not have the self-discipline to maintain his or her obligations. This person would need to practice self-control and focus on the task and success can be achieved.<sup>64</sup>

The next level is, Should be—which is a person who has the gifts that are necessary, actual raw talent, but do not possess the knowledge and skillsets to cultivate the abilities. This person will be all over the place unless training is given to the individual for development. This will help the individual to improve overall and have an impactful outcome.<sup>65</sup>

The next level is, Must be—which is a person who has the gifts, talents, knowledge, skillsets and a positive attitude but simply lacks the opportunity to utilize the above. This person stands out in the crowd because they are not satisfied with the status quo. Their personal drive supersedes the drive of those around them. If this person is not afforded an opportunity within their immediate organization they will eventually find opportunity somewhere else.<sup>66</sup>

There are many frustrations that are prevalent when trying to find individuals with appropriate leadership giftings. Some may boast on their leadership skills by way of spoken credentials but when put to task, the unproductive manifestation of their said abilities come to naught. It is then realized that they either lack relational skills, have

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<sup>63</sup>Maxwell, 52.

<sup>64</sup>Ibid.

<sup>65</sup>Ibid., 52-53.

<sup>66</sup>Maxwell, 53.

difficulty-motivating people, or they simply do not possess the administrative skill set that it takes to maintain order. It is at this point that they recognize that their deception has been uncovered and then they just quit in midstream from conviction. Somewhere along the way, they have been misdirected as to the timing of their calling or perhaps the area in which they have been called to serve. In either case, a development process is needed to be trained as a successful principal.

A potential leader has all the characteristics, skills and abilities to be the leader God has called them to be. The champion is within waiting to excel in the area best suited for them. Michael Scott writes,

... there's a champion on the inside of you waiting to be released. You are not a loser, you're a leader. You may have been hindered or held back by certain life circumstances, but you can no longer afford to allow the champion spirit to lie dormant within. You've been bringing in the rear long enough. You've been on the listening and observing end of the spectrum for far too long. It's now your time to make significant strides in your respective field that will impact your surrounding community, your nation, and your world for the Christ within you. A champion is one that exemplifies the meaning of superiority. Michael Jordan is an NBA champion because of superior skills in basketball. Tiger Woods is a PGA champion because of his superior skills and abilities in golf. And yes, you are a champion because of your superior characteristics and abilities that are waiting to be fully released into this world so that others may benefit from your leadership.<sup>67</sup>

Being chosen and consecrated for spiritual service is an assignment for the life of His leader that cannot be revoked. God strategically states, "Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations." God is responsible for leadership appointments.<sup>68</sup>

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<sup>67</sup>Michael Thomas Scott, *The Leader Within* (Temperanceville, VA: Rhema Word Publishing, 2005), 119.

<sup>68</sup>Jer 1: 5.

## Leadership Roles in the Church

Nehemiah, an iconic trailblazer fulfilled his calling as a leader. His assignment was effective as he carefully planned and processed each thought in order to guarantee a successful endeavor. As a leader, he focused on every aspect of his journey for the good of the mission and the people in which he would lead. In *Renewing the City: Reflections on Community Development and Urban Renewal*, Robert D. Lupton writes, “he requested from the king a leave of absence, a government grant, passports and visas, a team of professional engineers and project managers, documents authorizing the requisition of materials from royal supply depots, and a detachment of cavalry and foot soldiers.”<sup>69</sup>

Nehemiah handled his leadership role exposed it publicly, required offenders to take a public oath and sealed their promise with a signed contract that he then kept on file. If necessary, he would not hesitate to use these documents as evidence for excommunication. Hearing Nehemiah was like being called to attention by a drill sergeant. His abruptness and matter-of-fact manner were hardly endearing. He barked out orders with little sensitivity to the feelings of others. One thing could be said of him, though: you always knew where he stood. He was candid, direct and totally at ease with giving directions. His ability to create orderly systems and appoint capable people to places of authority inspired confidence in the citizenry. Though some accused him of being impulsive and harsh, no one ever doubted his commitment to obeying and implementing the law of God. Nehemiah brought order. It is not likely that Jerusalem would have been rebuilt had it not been for Nehemiah’s pragmatic leadership. He was an effective leader, equipped with gifts and abilities, chosen to serve in tandem by the Creator to alter the course of history.<sup>70</sup>

Nehemiah was not chosen or appointed by the people as a result of a vote but was chosen by God as Nehemiah had a passion for the people and the work. He came to the people

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<sup>69</sup>Robert D. Lupton, *Renewing the City: Reflections on Community Development and Urban Renewal* (Downers Grove, IL: InterVarsity Press, 2005), 106.

<sup>70</sup>Ibid., 106-107.

with a plan that would glorify God and bring ruin to restoration and they accepted his invitation to follow his lead.<sup>71</sup>

Leaders are those who can develop, lead, mentor, train and commission other individuals as well as cultivate their gifts and talents for service for the Kingdom. This will raise “leaders who will finish well, leaders who will lead well, and leaders who will leave a legacy of transformed lives because of the way they communicate the heart of God and their own hearts to those they are raising.”<sup>72</sup>

Men were appointed to oversee the goods (contributions) that came in; first fruits and tithes. This would be the closest leadership role to what is known today as a trustee, a person trusted with the finances of the church. They were to oversee the portions that the law required of the people to bring. The law stated that the people would bring items to the storehouse for the priest/Levites that served them. That was their payment and was to sustain them since they were not allowed to do any other work. They were separate and holy unto the Lord for his use. The people were happy about the service that their spiritual leaders gave them and it encouraged them to give in abundance.<sup>73</sup>

In times past, there have been discussions whether “two heads are better than one.” Many have tried to suggest that the more people working together would be far better than one person trying to do it all on their own. Those who are introverts tend to disagree to avoid the cumbersome task of working collectively with others. Lorin Woolfe, author of *Leadership Secrets from the Bible*, lists several factors with regards to

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<sup>71</sup>Neh 1:4.

<sup>72</sup>Joseph Umidi, *Transformational Coaching* (Maitland, FL: Xulon Press, 2005), 32.

<sup>73</sup>Neh 12:44.

teamwork and comradeship. In his first subheading, “The Importance of Teams,” he addresses teamwork this way:

Since biblical times, people have gotten the most done when they worked cooperatively in teams. Although they didn’t actually use the term *team*, the leaders of the Bible realized that a team is more than the sum of its parts. They had not yet heard of the world *synergy*, but they had seen it enough in action to describe it: “Two are better than one, because they have a good return for their work: If one falls down, his friend can help him up . . . Though one may be overpowered, two can defend themselves. A cord of three strands is not easily broken (Eccl 4).<sup>74</sup>

Nehemiah realized this when he assembled teams of Hebrews to reconstruct the wall around Jerusalem:

Therefore I stationed some of the people behind the lowest points of the wall at the exposed places, posting them by families, with their swords, spears and bows. . . . From that day on, half of my men did the work, while the other half were equipped with spears, shields, bows and armor . . . So we continued the work . . . from the first light of dawn till the stars came out (Neh 4).

Nehemiah knew the power of a team with complementary strengths (building and fighting) and an overriding purpose (the protection of their families and the building of a nation).<sup>75</sup>

Nehemiah utilized those inhabitants in the city of Jerusalem to accomplish the one goal of rebuilding. His organization situated each person appropriately.

In Nehemiah 2, he is shown as an exemplary leader as he was able to gather diverse people and various levels of ability to work together. M. Breneman briefly discusses the leadership of Nehemiah this way, “This chapter is packed with action. It depicts Nehemiah as a model leader—humble, trusting God, willing to act, carefully

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<sup>74</sup>Lorin Woolfe, *Leadership Secrets from the Bible* (New York, NY: MJF Books, Fine Communications, 2002), 133.

<sup>75</sup>Ibid.

planning his project, and wisely sharing both his vision and faith with the leaders and the community of God's people."<sup>76</sup>

It is with this understanding that Nehemiah carefully planned his project as he employed the workers at the various gates as they are listed in the Bible in a counterclockwise order. Each gate had diligent leaders working in concert with their group to accomplish the task at hand as they were selected fittingly.<sup>77</sup>

Under the topic, *Selecting The Team*, Woolfe writes,

The Bible is also very explicit about the importance of selecting the right people for a team. Before he picked the twelve apostles, Jesus went out to the mountainside and spent the night praying to God. He knew he had to have just the right team if his message was to be spread throughout the world. When David became king, one of the first things he did was to select a cabinet that was very similar to the cabinets appointed by heads of state today: people with expertise and wisdom to match their responsibilities:

Joab . . . was over the army; Jehoshaphat . . . was recorder; Zadok . . . and Ahimelech . . . were priests; Seraiah was secretary . . . and David's sons were royal advisors' (2 Sm 8:15-18).

Presumably David's son were too young and inexperienced to assume a dedicated cabinet post, but he wanted to groom them for further responsibility; one of them was Solomon, who was to become the wisest ruler of Israel.

An important aspect of building teams is complementarity. King David selected his teams of warriors largely based on their complementary strengths: One man, Benaiah, was skilled with a club, which he used to strike down a seven-foot Egyptian brandishing a spear. Those from the tribe of Benjamin were archers and 'able to shoot arrows or to sling stones right-handed or left-handed.' The sons of Gad 'were brave warriors ready for battle and able to handle the shield and spear.' (1 Chr 11-12). Together, this group made up a mighty team with complementary strengths that could be leverage in any situation.<sup>78</sup>

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<sup>76</sup>M. Breneman, *The New American Commentary, Vol. 10: Ezra, Nehemiah, Esther*, ed. Logos Library System (Nashville, TN: Broadman & Holman Publishers, 2001), 181-184.

<sup>77</sup>Neh 3.

<sup>78</sup>Breneman, 137.

Leadership is necessary to assist people in achieving excellence, transformation and also to be flexible as one stays on the cutting edge of revolutionary change. This encourages a leader to have the opportunity to explore unpaved routes of thought, which will transcend beyond the in-box structure. Warren Bennis writes, “leadership is a function of knowing yourself, having a vision that is well-communicated, building trust among colleagues, and taking effective action to realize your own leadership potential.”<sup>79</sup>

### How to Effectively Lead

Spiritual leadership is different from secular leadership. One can employ spiritual leadership in a secular environment; however, secular leadership cannot always be employed in a spiritual environment. Therefore, a Christian leader must be one that is chosen and led by the Holy Spirit. In his book *The Leader Within*, Michael Thomas Scott eloquently writes,

It is imperative that God’s leaders develop a life of consecration and spiritual discipline. The nourishment of the inner life is absolutely necessary for liberating the 21<sup>st</sup> century leader within. Nothing can ever replace the spiritual benefits and blessings of having a personal relationship with Christ . . . God has chosen you for such a time as this, but one must now consider the process of consecration for meaningful leadership.<sup>80</sup>

Without character development it will be difficult to effectively lead.

### Spending Time in Prayer

Prayer is a conversation with God on the behalf of the most important thing others and self. Janet S. Helme writes, “Prayer may very well be a leader does when using these resources. Prayer is to The Inviting Word as detailed blueprints are to a church building. Leaders who begin their preparation time with prayer, who pray at times during the

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<sup>79</sup>Warren Bennis, *The Leadership Advantage: Leader to Leader* (Spring 1999), 18-23.

<sup>80</sup>Scott, 28.



process, who pray for their learners during every week, and who encourage the learners to pray for one another can expect to experience amazing things!”<sup>81</sup> Before Nehemiah packed his clothes, before he began his mission, before he gathered any people and before he encountered opposition he prayed to God. He cried out to God who had answered the cry of the Israelites many years before when they were in a desperate dilemma. Looking up to heaven, he asked, “How long, O Lord, will you look away while our nation suffers such misery?” He prayed before he embarked upon his assignment.<sup>82</sup>

To pray to an unseen entity is an accomplishment of trust and a relinquishing of one's will. It is the giving of one's strength of character to receive the desires of the greater power, which is God. Timothy Jones discusses how one can relinquish themselves in prayer, he writes, “There is another way. While we say, ‘Lord, this is what I want,’ we also do not get too tied to the final answer. We face into God not with just desire but with open-ended trust. Not only with longing but also with hope.”<sup>83</sup> The desire of God should be the desire of the one who enters into prayer.

Jones points out how writer Macrina Wiederkehr makes a distinction along these lines as she writes, “Rather than pray for the things she needs, she has begun to pray about them. ‘When I pray for something,’ she writes, ‘my prayer tends to be much narrower. I put expectations on God. I expect something definite to happen and I am disappointed if it doesn’t happen . . . I focus on the presence of God in my specific problem and we look at it together, God and I.’” When we pray, we pray with the purpose

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<sup>81</sup>Janet S. Helme, *Learn to Pray: A Leader's Workshop*  
<http://www.ucc.org/assets/pdfs/606LearnPray.pdf> (accessed February 2, 2012).

<sup>82</sup>Neh 1:4-5.

<sup>83</sup>Timothy Jones, *The Art of Prayer: A Simple Guide to Conversation with God* (Colorado Springs, CO: WaterBrook Press, 2005), 214.

of receiving in faith, believing it is done. We anticipate that the One who hears will do what is right by us, either way, the prayer is answered. Our prayer is directed not so much to the provision as to the Provider. A leader who waits to receive direction from God is a leader worth following.<sup>84</sup>

Trusting God through prayer exemplifies that all decisions should be presented to Him. Jones writes, “Until recently my friend Jan Senn worked as a magazine editor in a Chicago suburb. A harassing neighbor at her apartment building drove her to live in a motel for several weeks while she searched for another place she could afford. “But I kept running up against closed doors,” she wrote me. “So I finally realized that instead of presenting God with three options I could live with, I needed to ask God what he wanted me to do. I got to the point where I was able to say to God, ‘whatever.’” That became her prayer of relinquishment.” The prayers of a leader should display that they have a relationship of trust in God for His guidance.<sup>85</sup>

Jones writes, “Praying, for the believer therefore, is a choice that is made on the behalf of the one who is praying to trust if this expression of belief will truly realize transformation.” When a leader spends time in prayer, it is a transformative event that simply cannot be explained except as a walk of faith with an unseen entity. Jones writes, “Most of us want to find a way of praying that gives our lives richness and hope. When we talk to God, can we do better than stammer? Can we move beyond rote repetition or

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<sup>84</sup>Ibid.

<sup>85</sup>Ibid., 214-215.

stale habit? Is it possible to pray with confidence? Can time spent with God transform us?" Prayer brings an overall fulfillment that one can find solace and empowerment.<sup>86</sup>

Griffiss asserts in his book, *A Silent Path to God*, "The context of belief in which we pray and in which we are met by the will of God means that there is a situation of trust or confidence in Another. But trust and confidence in Another are not things that simply happen, nor are they usually total and complete. When leaders enter earnestly into prayer and enter into the presence of God, this will lead to growth in trust and confidence, to grow in the belief that God performs in his life." Sometimes we may believe that God has left us alone, and we feel that He will not respond to the prayers that we have prayed. However, we must shake the idea that God has forsaken us and focus on the necessity of prayer, which will generate empowerment, growth and transmutation.<sup>87</sup>

It will be difficult to lead effectively without a commitment to prayer. The *Pulpit Commentary* addresses Nehemiah's prayer as this:

*A godly patriot's prayer.* Nehemiah's prayer; the substance of the prayers which he offered day and night for a considerable period. It is in various respects a model for or intercessions. In it are Lowly and trustful Adoration. He addresses God as Jehovah, the self-existent, immutable, and everlasting, the God of Israel; God of heaven, he who dwells and reigns in heaven, and thence rules the earth; the great God, infinite in all his perfections, filling heaven and earth with his presence, exalted above all; the terrible God, to be dreaded by his foes and revered by his friends; that keepeth, faithful to his engagements, merciful, and kind; yet discriminating, showing his truth and mercy to those who love and obey him. By these representations Nehemiah at once expresses and increases his own reverence and confidence in approaching God on behalf of his people.<sup>88</sup>

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<sup>86</sup>Jones, 5.

<sup>87</sup>James E. Griffiss, *A Silent Path to God* (Philadelphia, PA: Fortress Press, 1980), 56.

<sup>88</sup>H. D. M. Spence and Joseph S. Exell, *The Pulpit Commentary* (Peabody, MA: Hendrickson Publishers, 1985), 4.

Many times our prayers are produced out of what we need from God. Timothy Jones writes,

The things that stimulate us to turn to God may bring peace once we believe He is listening. When we pray we meet a God of inexhaustible resources that is when we feel a bit at ease. Prayer opens our immediate view. We pray hard for a child (very hard if the child is *ours*) going into surgery or in a major dilemma. We pray to stay employed. We pray for money. We pray to pass an exam. Once in God's presence, we also stay open to whatever he may do or show us.<sup>89</sup>

Leaders should ultimately feel the need to pray for the empowerment to "lead others."<sup>90</sup>

The most notable factor about Nehemiah is that he did not neglect the opportunity to become a person of transition as he sought after the One who could transform not only him but an entire community through prayer. As he centered his thoughts on God, Nehemiah allowed prayer to act as a forerunner for the masses. Griffiss addresses the topic, "Being Centered on God" and how communication is a necessary focus in this fashion. He writes, "... In a similar way, the words we speak to God in prayer arise out of need and out of meeting with another will that calls us. We began, that is to say, with the words that we speak, and we have seen how, for those who believe, those words are not an end in themselves. Their end is in the God who speaks his word to us in Jesus Christ."<sup>91</sup>

Accordingly, when God speaks His word to us, it causes us to be God-centered instead of self-centered. This process becomes crucial for Christian leaders, as we believe

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<sup>89</sup>Jones, 24.

<sup>90</sup>Ibid.

<sup>91</sup>Griffiss, 62.

and our total being is centered on God. The word will keep the leader centered in God as it is spoken and believed.<sup>92</sup>

### **How to Handle Conflict**

It is observed that any project that involves more than two people, there will be some form of conflict as people tend to have a difference of opinion about any one point. Amos 3 delightfully asks the question, “do two walk together unless they have agreed to do so?” Some may even go as far to say that at least one of the individuals is simply a difficult person and will cause a rift in any situation because of their character.<sup>93</sup>

Conflict is a major component of leadership. It is impossible to be a leader and not face some sort of opposition. What exactly is conflict? Merriam-Webster writes, conflict is: “the opposition of persons or forces that gives rise to the dramatic action.”<sup>94</sup>

It is unfortunate but conflict simply cannot be avoided. It can be the driving force to a divided church or a springboard to improve practices, processes and procedures of a church. It can also amplify weaknesses that may exist in individuals that are involved. Dr. Terry Thomas writes, “. . . strangely, just as a conflict can disrupt and terribly rupture a church, a conflict can also be good for a church, a ministry or an organization. In and of itself, a conflict is not necessarily bad. The absence of conflict may be an indication of the lack of health.” Some may have a challenge confronting issues head on, as they feel inadequate of dealing with conflict. Some will not only confront conflict head on but

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<sup>92</sup>Ibid.

<sup>93</sup>Am 3:3.

<sup>94</sup>Definition of Conflict, <http://www.merriam-webster.com/Conflict> (accessed May 3, 2011).

many times they are the one who is guilty of causing the conflict. Whichever the case, conflict will remain a part of any work. Conflict can be viewed as a necessary evil.<sup>95</sup>

Nehemiah endured external conflict from some of the officials in the surrounding areas. Sanballat the Horonite and Tobiah the servant, the Ammonite, and Geshem the Arabian all mocked Nehemiah and the workers as they tried to stop progress on the wall restoration. Therefore, it was disturbing that they chose to be the opposition for the transition. Nehemiah experienced external pressures of those in the surrounding territories as they threatened not only the work but also their lives. He resolved the external crisis by ignoring the threats and directing his focus on the promise of God that He will indeed prosper the works of their hands. Hence, he taught the men to be prepared to fight the enemy at any time as he set up fail safes behind and beyond the wall. Nehemiah did not allow the external negative conflict to control him nor his work, but conflict helped the people to focus and not to fear.<sup>96</sup>

Nehemiah's behavior was indicative of a person with a strong positive attitude concerning the work to which he had been called. This caused the external agitators plan of attack to be thwarted, yet it did not prevent the internal battle that the leaders would face. In Nehemiah 6, the external battle escalated.

When word came to Sanballat, Tobiah, Geshem the Arab and the rest of our enemies that I had rebuilt the wall and not a gap was left in it—though up to that time I had not set the doors in the gates—Sanballat and Geshem sent me this message: ‘Come, let us meet together in one of the villages on the plain of Ono.’ But they were scheming to harm me; so I sent messengers to them with this reply: ‘I am carrying on a great project and cannot go down. Why should the work stop while I leave it and go down to you?’ Four times

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<sup>95</sup>Terry Thomas – *An Exploration into the Task of Leadership* (lecture notes from cluster group/Handout), 91.

<sup>96</sup>Neh 2:20.

they sent me the same message, and each time I gave them the same answer. Then, the fifth time, Sanballat sent his aide to me with the same message, and in his hand was an unsealed letter in which was written: 'It is reported among the nations—and Geshem says it is true—that you and the Jews are plotting to revolt, and therefore you are building the wall. Moreover, according to these reports you are about to become their king and have even appointed prophets to make this proclamation about you in Jerusalem: 'There is a king in Judah!' Now this report will get back to the king; so come, let us meet together.'" I sent him this reply: 'Nothing like what you are saying is happening; you are just making it up out of your head.' They were all trying to frighten us, thinking, 'Their hands will get too weak for the work, and it will not be completed.' But I prayed, 'Now strengthen my hands.' One day I went to the house of Shemaiah son of Delaiah, the son of Mehetabel, who was shut in at his home. He said, 'Let us meet in the house of God, inside the temple, and let us close the temple doors, because men are coming to kill you—by night they are coming to kill you.' But I said, 'Should a man like me run away? Or should someone like me go into the temple to save his life? I will not go!' I realized that God had not sent him, but that he had prophesied against me because Tobiah and Sanballat had hired him. He had been hired to intimidate me so that I would commit a sin by doing this, and then they would give me a bad name to discredit me. Remember Tobiah and Sanballat, my God, because of what they have done; remember also the prophet Noadiah and how she and the rest of the prophets have been trying to intimidate me. So the wall was completed on the twenty-fifth of Elul, in fifty-two days. When all our enemies heard about this, all the surrounding nations were afraid and lost their self-confidence, because they realized that this work had been done with the help of our God.<sup>97</sup>

A leader who is trained to deal with unexpected issues can handle external challenges. Another type of conflict that Nehemiah experienced was internal conflict. This genre of conflict may cause a major project to implode without warning. Nehemiah was not without his share of internal conflicts notwithstanding what came from outside. Each person that he selected to work an assigned area exemplified the ability to accomplish a mission either as a leader or one who followed the leader closely all but one

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<sup>97</sup>Neh 6:1-16.

group that had a challenge with their subordinates. The nobles who worked under the supervision of the Tekoites refused to put their shoulders to the work of the Lord.<sup>98</sup> The nobles have seemed to neglect their assigned duties. When there are those who shirk their responsibility it brings overload to someone else. Fortunately, many workers were able to pull double duty to ensure that the work was completed (Neh 3:21, 27 and 30).<sup>99</sup>

Unfortunately, this was only the beginning of internal conflict. In chapter five of Nehemiah, yet again, the nobles were involved with more controversy within the camp. Perhaps they continued wreaking havoc on the masses. It is not recorded that anyone dealt with their initial offense which could have led to a repeat occurrence.

### **New Testament**

#### **Understanding Spiritual Gifts**

The gifts as outlined in Timothy 3:1-13 provides written protocol for biblical leaders “. . . through prophesy with the laying on of hands by the council of elders (4:14).”<sup>100</sup>

Christian leaders are handpicked by God. They are chosen with a specific assignment in mind. In *Spiritual Leadership: A Guide to Developing Spiritual Leaders in the Church*, Geoffrey Guns writes, “Christian leadership is accepting the call of God to use your spiritual gifts and talents to advance the work of the Kingdom of God among

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<sup>98</sup>Neh 3:5.

<sup>99</sup>William MacDonald, *Believer's Bible Commentary* (Thomas Nelson Publishers, 1995).

<sup>100</sup>Tim 4:14.



and with a specific group of people. This definition makes several points about the distinctiveness of Christian leadership.”<sup>101</sup>

Guns also discuss two concerns involving teachers in church ministry and the effectiveness of ministry. He writes, “First, we must be concerned about what is taught. Does what we teach enrich and increase spiritual growth and ministry effectiveness? What is taught in church or in training sessions must make a real difference in the lives of people and in the life of the church.” When spiritual gifts are taught then current and potential leaders will be able to identify where they fit in the larger scheme of things.<sup>102</sup>

Guns also asserts, “Second, we must be concerned about who is teaching. What is the level of knowledge, personal character and public reputation of the teacher? The ministry of teaching is a spiritual gift given to the church for the purpose of building up the church for the work of ministry (Rom 12:7; 1 Cor 12: 28-29; Eph 4: 11; 1 Jn 3: 1).” Leaders are held to a higher standard of excellence as they are called to equip the church through teaching.<sup>103</sup>

In order to be a more effective leader, one should identify their specific gifts. Don and Kate Fortune take a simple approach to the identification of spiritual gifts. They address the gifts in specific groups namely, manifestation, ministry and motivational gifts,” respectively.<sup>104</sup>

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<sup>101</sup>Geoffrey V. Guns, *Spiritual Leadership: A Guide to Developing Spiritual Leaders in the Church* (Lithonia, GA: Orman Press, Inc., 2000), 21.

<sup>102</sup>Ibid., 48.

<sup>103</sup>Ibid.

<sup>104</sup>Fortune, 15.

The manifestation gifts are a category of nine gifts that are available to all through the Holy Spirit. It is important to understand how each work and who they benefit. They are designed to further the work of the Kingdom to impact ministry. These gifts give a leader the insight through the eyes of the One who sees and knows all.<sup>105</sup>

In 1 Corinthians 12:8-11, Paul writes,

To one there is given through the Spirit a message of wisdom, to another a message of knowledge by means of the same Spirit, to another faith by the same Spirit, to another gifts of healing by that one Spirit, to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues. All these are the work of one and the same Spirit, and he distributes them to each one, just as he determines.<sup>106</sup>

The gifts listed above are explained as follows:

The wisdom gift, *sophia* (σοφία), wisdom in spiritual things. Having spiritual insight for natural matters.<sup>107</sup>

The knowledge gift, *gnosis* (γνῶσις), subjectively of God's knowledge. A spiritual knowing of present past or future, in the natural.<sup>108</sup>

The faith gift, *pistis* (πίστις), primarily, firm persuasion, a conviction based upon hearing (akin to *peitho*, to persuade), is used in the New Testament always of faith in God or Christ, or things spiritual. This gift is required to activate the other gifts.<sup>109</sup>

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<sup>105</sup>Ibid.

<sup>106</sup>1 Cor 12:8-11.

<sup>107</sup>W. E. Vines, Merrill F. Unger, William White, Jr., *Vine's Complete Expository Dictionary Of Old and New Testament Words* (Nashville, TN: Thomas Nelson, Inc., 1984), 678.

<sup>108</sup>Ibid., 348.

<sup>109</sup>Ibid., 222.

The healing gift, *iama* (ιαμα), formerly signified a means of healing; in the NT, a healing (the result of the act), used in the plural, healings of divinely imparted gifts in the churches in apostolic times.”<sup>110</sup>

The miraculous powers gift, *dunamis*, (δυναμις), power, inherent ability is used of works of a supernatural origin and character, such as could not be produced by natural agents and means. It is translated miracles.<sup>111</sup>

The prophecy gift, *propheteia*, (προφητεια), signifies the speaking forth of the mind and counsel of God.<sup>112</sup>

The distinguishing between spirits gift, *discerning*, (διακρισις), a distinguishing, a clear discrimination, discerning, judging, is translated discerning of spirits, judging by evidence whether they are evil or of God.<sup>113</sup>

The speaking in different tongues and the interpretation of tongues gift, *glossa* (γλωσσα), the use of the gift of tongues is mentioned as exercised in the gatherings of local churches, speaks of the gift in general terms, and couples with it that of the interpretation of tongues.<sup>114</sup>

The ministry gifts are a category of five gifts, which are people who have been called to the ministry for the sole purpose of equipping and perfecting the saints. It is

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<sup>110</sup>Ibid., 295.

<sup>111</sup>Ibid., 412.

<sup>112</sup>Ibid., 492.

<sup>113</sup>Ibid., 171.

<sup>114</sup>Ibid., 636.

important to know that one cannot tithe in order to receive a ministry gift. It is a calling from God through the Holy Spirit to enhance the Kingdom of God through service.<sup>115</sup>

In Ephesians 4:11, Paul writes, “so Christ Himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip his people for works of service, so that the body of Christ may be built up.”<sup>116</sup>

The apostle, *apostolos* (αποστολος), one set forth (*apo*, from, *stello*, to send). Many believe that there were only twelve apostles ordained and that they do not exist today. However, the New Testament refers to Andronicus and Junia in Romans 16:7 as apostles because they were among the apostles, other brethren mentioned in 1 Corinthians 8:23, as apostles of the churches, and Epaphroditus mentioned as your messenger translated as your apostle in Philippians 2:25. Also the apostle Paul who saw Jesus in a light on the road to Damascus; one that is gifted with the establishing and setting the church in biblical order.<sup>117</sup>

The prophet, *prophetes* (προφητεσ), one who speaks forth or openly, a proclaimer of a divine message. In the New Testament the word is used of prophets in the churches. More often used as a person activated in the office of the prophet versus prophecy as listed in 1 Corinthians 12.<sup>118</sup>

The evangelist, *euangelistes* (ευανγελιστεσ), a messenger of good which denotes a preacher of the gospel, which makes clear the distinctiveness of the function in the

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<sup>115</sup>Fortune, 16.

<sup>116</sup>1 Cor 12:8-11.

<sup>117</sup>Vines, 30.

<sup>118</sup>Ibid., 493.

churches. Someone who is gifted to convey the message of the good news with the conviction to draw people to live transformed lives.<sup>119</sup>

The pastor, *poimen* (ποιμεν), a shepherd, one who tends herds or flocks (not merely one who feeds them), is used metaphorically of Christian pastors, which guide as well as feed the flock. One that nurtures and oversees the congregation.<sup>120</sup>

The teacher, *didaskalous* (διδασκαλous), rendered as a teacher or teachers of the truth in the churches. Sometimes used in conjunction with pastor. Someone who is apt to expound on the Word of God with an effective outcome.<sup>121</sup>

The motivational gifts are a category of seven gifts that are a part of the personality of an individual which are given at their creation. They are not earned but given for the benefit of others.<sup>122</sup>

In Romans 12:6-8, Paul writes,

We have different gifts, according to the grace given to each of us. If your gift is prophesying, then prophesy in accordance with your faith; if it is serving, then serve; if it is teaching, then teach; if it is to encourage, then give encouragement; if it is giving, then give generously; if it is to lead, do it diligently; if it is to show mercy, do it cheerfully.”<sup>123</sup>

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<sup>119</sup>Ibid., 208.

<sup>120</sup>Ibid., 462.

<sup>121</sup>Ibid., 619.

<sup>122</sup>Fortune, 17.

<sup>123</sup>Ro 12:9-10.

The prophesy gift, *propheteia* (προφητεία), signifies the speaking forth of the mind and counsel of God, the exercise of the gift or that which is prophesied and synonymous with the prophesy gift that is found in 1 Corinthians 12.<sup>124</sup>

The serving gift, *diakonia* (διακονία), is rendered as service or serving. A gift that gives the server joy in serving others.<sup>125</sup>

The teaching gift, *didaskalia* (διδασκαλία), translated as doctrine, that which is taught, doctrine, teaching and instruction. This is the ability to teach with effective results, which is not the office of the teacher, which is found in Ephesians 4.<sup>126</sup>

The encouraging gift, *exhort* (εξhort), KJV from encouraging to exhort; primarily, to call to a person, denotes to call on, entreat, to admonish, to urge one to pursue some course of conduct.<sup>127</sup>

The giving gift, *metadidomi* (μεταδιδόμι), to give a share of, impart and that generously.<sup>128</sup>

The leading gift, *diakonia* (διακονία), the office and work of a *diakonos* of apostolic ministry of the service of believers, ministration. Someone that administers well and functions orderly.<sup>129</sup>

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<sup>124</sup>Vines, 492.

<sup>125</sup>Ibid., 563.

<sup>126</sup>Ibid., 180.

<sup>127</sup>Ibid., 217.

<sup>128</sup>Ibid., 265.

<sup>129</sup>Ibid., 411.

The mercy gift, *eleeo* (ελεεο), signifies, in general, to feel sympathy with the misery of another, and especially sympathy manifested in act, to have pity or mercy shown one.<sup>130</sup> Each of you should use whatever gift you have received to serve others, as faithful stewards of God's grace in its various forms."<sup>131</sup>

Even though each person possesses a gift, the Scriptures suggest that each gift is best exercised when used with maturity, unity and love.

1. Maturity – A successful leader must learn to react and respond in a mature manner when relating to others. It is important to ensure daily growth from various challenges in order to teach others how to overcome their obstacles. A leader should work at a higher level of excellence (Eph 4:14).<sup>132</sup>
2. Unity – A successful leader must learn that even though there may be great diversity within a team, it will be wise to understand that each team member has his or her own uniqueness in the group and each section must work as a cohesive unit as everyone is necessary (1 Cor 12:12-28).<sup>133</sup>
3. Love – A successful leader learns how to talk and walk in love, which is a command from God. All leaders should exemplify this as others follow this example. Love must be sincere with a forgiving heart as it is practiced daily. Put love in action, it will never fail (Rom 12:9-10).<sup>134</sup>

These attributes are discussed in various passages of Scripture surrounding the announcement of gifts, Romans 12:4-10, 1 Corinthians 12:6-31, and Ephesians 4:11-16. Understanding the gift of each person is necessary to be an empowered leader. In her book, *Reach Me with SMILES*, Barbara A. F. Brehon writes, "The question is not only

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<sup>130</sup>Ibid., 404.

<sup>131</sup>1 Pt 4:10.

<sup>132</sup>Eph 4:14.

<sup>133</sup>1 Cor 12:12-28.

<sup>134</sup>Ro 12:9-10.

whether or not we have teachers teaching who are not gifted to teach, but do we have leaders leading who have neither the gift of administration, nor the understanding of the necessity for a gift-based ministry.” This deficiency can lead to the ineffectiveness of leadership.<sup>135</sup>

God calls leaders for God’s purpose not to serve themselves. God assigns leaders strategically in various areas to impact the world. One must understand their calling and assignment to ensure they are in the will of God. In *Spiritual Leadership: A Guide to Developing Spiritual Leaders in the Church*, Geoffrey V. Guns writes, “The church is a spiritual organism, called into being by God to achieve the purposes of God in the world. Therefore, those who lead are called by God to fulfill God’s purpose and not their own agenda.”<sup>136</sup>

Leroy Eims, in his book *Be The Leader You Were Meant To Be: Biblical Principles Of Leadership* suggests, “. . . when someone comes to ask you to serve in one way or another, make certain that God is in it. Don’t budge an inch in either direction- either yes or no until you have determined the will of God in the matter.” God promises to reveal His will to us. Eims further writes that, “since God is concerned with what we do, God will make God’s will known. God promises to do so. ‘I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye.’” As God continues to instruct, teach and guide, one cannot help but to know God’s will.<sup>137</sup>

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<sup>135</sup>Barbara A. F. Brehon, *Reach Me with SMILES*. (Lithonia, GA: Orman Press, Inc., 2005), 85.

<sup>136</sup>Guns, 45.

<sup>137</sup>Eims, 9.



## Leadership Roles in the Church

Terry Thomas writes, “When the people we lead express statements of discontentment because of facing what appears to be insurmountable challenge, we must respond to them with a message of hope, an extreme confidence in God’s ability to handle the situation.” Thomas writes, “the manner in which a person respond to the initial statement of discontentment is a means in which a person’s leadership begins to be established in the eyes of the people he or she has been appointed to lead.” A leader is a responsible person who should take ownership when things are right or wrong.<sup>138</sup>

There are a few ways for current and potential leaders to understand the leadership roles in the church. The Scriptures relate at least four ways to begin to understand leadership roles in the church.

1. Identify the leadership role - each leader must first discover who he or she is and what his or her function is. God has made each person unique and special that no one in the world is exactly like anyone else. Jesus knows His identity, “I am the light of the world;”<sup>139</sup> “I am the Son of God;”<sup>140</sup> “I am the way and the truth and the life.”<sup>141</sup>
2. Training for leadership role – each leader should receive training in his or her field of discovery. This will hone the craft of the leader and will ensure the confidence for a leader to carry out the mission of the church. Jesus sends out the seventy-two in the training field, “After this the Lord appointed seventy-two others and sent them two by two ahead of him to every town and place where he was about to go . . .”<sup>142</sup>

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<sup>138</sup>Thomas, *An Exploration into the Task of Leadership*, 43.

<sup>139</sup>Jn 9:5.

<sup>140</sup>Mt 27:43.

<sup>141</sup>Jn 14:6.

<sup>142</sup>Lk 10:1-16.

3. Mentoring in leadership role – after each leader is trained, they should receive mentoring while exercising their new skills of leadership. Jesus gives incite to His disciples when it seemed as though they needed more training. They exclaimed, “Why were we not able to put the demon out...but this kind of demon does not go out but by prayer and by going without food so you can pray better.”<sup>143</sup>
4. Follow-up of leadership role - each leader will receive follow-up once identifying, training and mentoring is done. This will bring a refreshing to the leader and also instill necessary information. “All this I have spoken while still with you. But the Advocate, the Holy Spirit, whom the Father will send in my name . . . and will remind you of everything I have said to you.”<sup>144</sup>

Jesus was often moved with compassion as He was among the multitudes of people and His disciples. It was innate behavior for Him as a leader to recognize the need and provide the solution. Jesus identified the need when He saw the crowds of people and likened them to sheep without a shepherd so He began to impart knowledge of the Kingdom for their benefit.<sup>145</sup> Maxwell writes, “The leaders of the Bible let their followers know they cared. Jesus was one of the most caring leaders of all time . . . Jesus performed feats like this not to impress people with his magical ability to stretch resources, but rather out of compassion and kindness.”<sup>146</sup>

Jesus chose leaders who had yet to be transformed. He wanted buy-in from them so they would follow Him and ultimately understand the Kingdom. As Jesus gave instructions to strangers who were professionals at their craft, they agreed to follow his advice even before they knew what He represented. He met them on the level of their

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<sup>143</sup>Mt 17:14-21 (NLT).

<sup>144</sup>Jn 14:26.

<sup>145</sup>Mt 9:35-40.

<sup>146</sup>Maxwell, 63-64.

intellect and understanding. In *Activism That Makes Sense: Congregations and Community Organizations*, Gregory E. Augustine Pierce writes, “many clergy and laity have accepted-intellectually, emotionally, and spiritually-the need for active involvement in the problems of the world in order to fulfill the basic religious mission . . . They just don’t know how to do it successfully.” However, Jesus was successful as he generated buy-in from those in whom He chose by showing them a fruitful outcome for their profession but for a greater purpose.<sup>147</sup> In His book *Becoming a Fruit-Bearing Disciple*, Terry Thomas writes, “Jesus disciples did not focus primarily on learning his words, but they focused on learning his lifestyle.”<sup>148</sup>

Jesus was the epitome of what a chosen and consecrated leader should be which should be the desire for each Christian leader who anticipates success. Charles A. Tidwell writes that, “. . . a study of the total approach of Jesus in relation to His apostles shows Him clearly in the roles preparing them to minister. He furnished them the essentials for performing ministry. He equipped them to do ‘greater things that I am doing.’”<sup>149</sup>

Those who are leaders have a responsibility to ensure accurate information is disseminated or it could lead to a disastrous outcome. Harrington enlightens us in this regard, “since the content of Christian faith is clear, Timothy the pastor must see that no different doctrine is taught (1:3) and that all hold to sound teaching (1:10). The mystery of faith is an objective thing to be held onto (3:9), and the church must function as “the

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<sup>147</sup>Gregory E. Augustine Pierce, *Activism That Makes Sense: Congregations and Community Organizations* (Chicago, IL: ACTA Publications, 1984), 8.

<sup>148</sup>Terry Thomas, *Becoming a Fruit-Bearing Disciple* (Raleigh, NC: Voice of Rehoboth, 2005), 68.

<sup>149</sup>Charles A. Tidwell, *Church Administration: Effective Leadership for Ministry* (Nashville, TN: Boardman Press, 1985), 41.

pillar and bulwark of the truth” (3:15). It is from the Pastorals that we get the idea of “the deposit of faith (6:20).”<sup>150</sup>

He also suggests, “The opposite of sound doctrine is meaningless talk (1:6), which proceeds from those who pay attention to deceitful spirits and teachings of demons” (4:1). The opponents are fascinated by myths and genealogies (1:4) and forbid marriage and demand abstinence from certain foods (4:3). In the Pastorals there is a clear line between the sound doctrines of the Pauline tradition and the false doctrines of the false teachers.” A more focused awareness is set forth in 1 Timothy that refutes the existence of church leaders who are teaching a falsified gospel. “The evangelist of biblical times became the authority in projecting the gospel and leading the flock according to sound doctrine. There is also an officially recognized order of widows with carefully prescribed entrance requirements (5:3-16). Finally, 5:17-22 lists rules for elders or presbyters concerning their salary, procedures to be followed when they are accused of sin, and their evaluation before ordination.”<sup>151</sup>

It is clear that the leader has a vital role in protecting the doctrine of the church. Paul emphasizes to Timothy the responsibility of those who are in the positions of leadership. Paul charges him with the importance of holding fast to his instructions and the damage that could be done if instructions are not heeded. Paul was a good judge of character as he sent Timothy to Ephesus to instruct certain men about teaching false doctrine. Woolfe writes, “Paul knew that this assignment would force his young protégé to stretch, but he felt he had picked the right developmental assignment for him. He

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<sup>150</sup>Daniel J. Harrington, *Who Is Jesus? Why Is He Important? An Invitation to the New Testament* (Franklin, WI: Sheed & Ward, 1999), 132-133.

<sup>151</sup>Ibid.

advised Timothy to stay there in Ephesus, so that you may command certain men not to teach false doctrine any longer nor to devote themselves to myths and endless genealogies” (1 Tm 1:3-4).<sup>152</sup> Paul understood the assignment and continued to encourage the leader, Timothy, as he fulfilled this arduous mandate (1 Tm 1:18-19).<sup>153</sup>

Likewise from Timothy to Titus, Paul continues to set up structure in Crete. Harrington continues to list instructions, “In 1:5-9, Titus is charged with setting up church structures on the island of Crete. He is to appoint elders; . . . he is to choose a bishop who is respected not only for his natural virtues but also for his firm grasp on the gospel and ability “to preach with sound doctrine and to refute those who contradict it” (1:9). Titus himself is to teach, “what is consistent with sound doctrine” (2:1).<sup>154</sup>

### How to Effectively Lead

#### Spending Time in Prayer

The writer suggests that prayer is an essential part of a believer’s spiritual defense mechanism against the adversary. In his book, *Cultivating the Discipline of Prayer*, Dr. Geoffrey Guns expresses his thoughts as he writes,

Prayer is the most important and potent spiritual weapon at our disposal. We are engaged in a spiritual conflict and we cannot do without the power of the evil one purely on the wings of our feeble strength. We need and must use the weapons of our warfare as Paul pointed out in 2 Corinthians 10:3-4, ‘For though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but divinely powerful for the destructions of fortresses.’ Without the weapon of prayer,

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<sup>152</sup>Woolfe, 205-206.

<sup>153</sup>Ibid., 206.

<sup>154</sup>Harrington, 136.

we will become casualties on the battlefield of life (see Ephesians 6:18).<sup>155</sup>

Therefore, pray should be the basis as leader empowerment evolves. Jesus understood the centrality of prayer. For example, Jesus frequently isolated Himself in order to pray. He gives example by separating from the masses to accomplish this mission. This suggestion of isolation perhaps places an emphasis on the importance of prayer. Mark 1:35 highlights the intention of Jesus to isolate Himself from the masses to communicate with God, “very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed.” There was an obvious importance as the possibility of interruption was minimized.<sup>156</sup>

In 1 Timothy 2:1, Paul encourages four types of prayers to Timothy. They are: supplications (petitioning), prayers (personalizing), intercessions (pleading), and thanksgivings (praising). These are important prayers to empower leaders.

1. *Petitioning* – making request to God.
2. *Personalizing* – tailor making the prayer to the need.
3. *Pleading* – beseeching God on the behalf of others.
4. *Praising* – giving thanks and blessings to God<sup>157</sup>

Prayers are prayed to God for various things and He should be the only One impressed by one’s prayer. E. M. Bounds writes, “Praying men are the only men who

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<sup>155</sup>Geoffrey V. Guns, *Cultivating the Discipline of Prayer* (Norfolk, VA: 2005), 2.

<sup>156</sup>Mk 1:35.

<sup>157</sup>Tyree, *The Skills of Leadership*, Part 3.

have influence with God, the only kind of men to whom God commits Himself and His Gospel.”<sup>158</sup>

It is also observed that in order to begin any project one should spend time in prayer for guidance as it is considered communication with God and has been proven to be an antidote to all of the ills of the world. Michael Scott states in *The Leader Within*,

What is prayer all about? There are many different definitions for this one word “prayer.” I have selected one very simple explanation of what prayer is all about as it relates to our discourse on liberating the leader within through the consecrated life. Stormie Omartian and Jack Hayford in their book, *The Power of Praying Together*, define prayer simply as ‘communicating with God. Each time we pray, we come in contact with God in a profound and life-changing way.’ As a 21<sup>st</sup> century leader, I have found that prayer provides the connection with the Divine that I need to encounter and experience the profound presence of God that brings about personal renewal for each day.<sup>159</sup>

In his book, *Let Us Pray*, Dr. Terry Thomas expounds upon the spirit of prayer:

A strong illustration of what it means to have a constant sense of God’s presence (the spirit of prayer) can be seen in the relationship that exists between a police station and the officers on patrol. Police officers on patrol are not always in continuous conversation with the radio dispatcher at the police station although they are always in tune with each other. The officers know that if there is a need to make contact with the station, or if the watch commander needs to contact the officers, the officers can simply press a button to talk to the dispatcher at the station. Likewise, Christians are always connected with God through Jesus Christ. This allows us to always have a sense of God’s presence.<sup>160</sup>

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<sup>158</sup>E. M. Bounds, *The Weapon of Prayer* (Grand Rapids, MI: Baker Book House, 1975), 40.

<sup>159</sup> Scott, 32-33.

<sup>160</sup>Terry Thomas, *Let Us Pray* (Akron, OH: Hr Books, 2012), 47.

Prayer in general should be a practice without ceasing no matter what the circumstances may be, “Be cheerful no matter what; pray all the time; thank God no matter what happens.” This is the way God wants those who belong to Him to live.<sup>161</sup>

Scott writes, “We may not actually be in a verbal conversation with God at all times, but our hearts and minds should never cease to be in tune with God. When we need help or need to know God’s will for our lives, we can symbolically press the button of our hearts and start talking to God.” This will keep us spiritually in sync at all times.<sup>162</sup>

Scriptures relate at least six ways to effectively lead.

1. *Give an example for others* – If you want to build people, they must have an example. Leadership begins with the example’s life. An individual cannot take a person beyond where they have been themselves. Be a model of what you want others to be. Jesus never asked anyone to do anything that He had not already done and was already doing. John 13:15 writes, “I’ve given you an example to follow. Now do as I have done to you.” Jesus is saying here, “I did it, now you do it.” He modeled servanthood.<sup>163</sup>
2. *Test others* – People should be positively challenged to a greater purpose. Leaders help others to see beyond themselves. They point the focus toward thinking in a bigger way. Because it is easy to live a self-centered life, leaders tend to focus on a greater cause, and a grander purpose. Jesus gave the young rich ruler a challenge of his priorities. In Mark 10:21 Jesus says, “Go, sell everything you have and give to the poor, and you will have treasure in heaven. Then come follow me.” He promises something better than wealth.<sup>164</sup>
3. *Encourage others* – Their potential should be affirmed. If you want to affirm the potential of others, treat them the way they are to become not the way they are. When someone believes in

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<sup>161</sup>1 Thess 5:16-18.

<sup>162</sup>Scott, 33.

<sup>163</sup>Jn 13:15.

<sup>164</sup>Mk 10:21.



another it causes the individual to be encouraged and can bring the best out of them. They should know that they are important, they are valued and they matter. In John 14:12, Jesus says “Anyone who has faith in Me will do what I have been doing. He will do even greater things than these, because I am going to the Father.” Jesus modeled this.<sup>165</sup>

4. *Offer others honest feedback* – Occasional correction is often needed. A negative must always be followed by a positive. That is how honest feedback is given. Matthew 17:19-20 writes, “Then the disciples came to Jesus in private and asked, “Why couldn’t we drive it out?” He replied, “Because you have so little faith. Truly I tell you, if you have faith as small as a mustard seed, you can say to this mountain, ‘Move from here to there,’ and it will move.” Jesus gave correction without condemning His potential leaders.<sup>166</sup>
5. *Treat others as equal* – Real leaders do not act superior. They do not try to outshine those they lead. They purpose to treat everyone the same. Treating others as equal means that the leader accepts the responsibility but shares the credit with everybody. In John 15:15 Jesus says, “I no longer call you servants, because a servant does not know his master’s business. Instead I have called you friends, for everything that I learned from my Father I have made known to you.” Jesus modeled sharing the glory.<sup>167</sup>
6. *Pray much for others* – Employers should pray for their employees, teachers should pray for their students, pastors should pray for their members, parents for their children and leaders for those they lead. Luke 22:32 writes, “But I have prayed for you, Simon, that your faith may not fail. And when you have turned back, strengthen your brothers.”<sup>168</sup>

Jesus expects His leaders to do likewise.<sup>169</sup>

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<sup>165</sup>Jn 14:12.

<sup>166</sup>Mt 17:19-20.

<sup>167</sup>Jn 15:15.

<sup>168</sup>Lk 22:32.

<sup>169</sup>Tyree, *The Skills of Leadership*, Part 3.

These six ways to effectively lead are for people building and development. It is best to invest in people. If leaders give an example for others, test others, encourage others, offer others honest feedback, treat others as equal and pray much for others, then there will be an impact on the church at large and current and potential leaders will be empowered.

The apostle Paul was clearly a man of prayer. It was an obvious key to the success that he experienced during the many years of his ministry (Acts 16:19). Many of the prayers of the apostle have been preserved in his letters to the various churches that he wrote. From his writing in the New Testament, a great deal about Paul's life was engulfed in prayer. When leaders pray, they receive clear revelation of themselves.

In his book, *True Prayer: An Invitation To Christian Spirituality*, Kenneth Leech writes, "To know God is to know one's own true self, the ground of one's being. So prayer is an intensively human experience in which our eyes are opened and we begin to see more clearly our true nature." Therefore, time spent in prayer is not wasted time and it will also keep the vision of one's being sharp enough to flow in Christian leadership.<sup>170</sup>

Prayer requires faith on the behalf of the one entering into prayer. In his book, *Breaking Through Dry Walls*, Dr. Anthony R. Cooper writes, "... many prayers are prayed but not effectively. Jesus instructs us to have faith in God. It is imperative that we believe what the Word of God says. Our confidence must be reliant upon the Word of God." We are to understand the need to believe by faith that God will do all that He promised. Dr. Cooper further writes, "Jesus said whatever things ye desire, when ye pray, believe. We must believe what we petition God for. If we don't believe what we pray for,

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<sup>170</sup>Kenneth Leech, *True Prayer: An Invitation To Christian Spirituality* (San Francisco, CA: Harper and Row Publishers, 1980), 3.

then we can't receive petitions because we will be praying in vain. What we say in our prayers should be what we believe." Leaders should the example as people of faith when they pray and expect the impossible from God.<sup>171</sup>

### **How to Handle Conflict**

Who has time to deal with conflict when there is so much work to be done and so many lives to be transformed? Whether internal or external, conflict has a way of slowing progress. In some cases, conflict can totally annihilate a mission or plan unless one has learned how to work in, work with, or work around it. It is presupposed that all would desire the same peaceful atmosphere as everyone strives to accomplish a single goal as a united body. However, we are far from a perfect world. Even though many may be on the same team, it should be understood that a team spirit does not always dwell among the team.<sup>172</sup>

Nehemiah is indicative of "roles in the organization working as a system." Which brings into focus the need to understand who is the organizer and who is at the helm of the building of the wall of Jerusalem, "Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem."<sup>173</sup> In the book, "*Old Testament Survey*," William Sanford Lasor, David Allan Hubbard, and Frederic William Bush write, "... conflict creates an expectation that the God who brought the restoration may intervene in the future to restore fully Israel's freedom. Also, it is significant that, despite

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<sup>171</sup>Anthony R. Cooper, *Breaking Through Dry Walls* (Kearney, NE: Morris Publishing, 2008), 93.

<sup>172</sup>Eph 4:3.

<sup>173</sup>Neh 2:20.

the community's new covenant with God (Neh 10), the book's closing chapter (Neh 13) treats virtually all the abuses supposedly settled already. In other words, it leaves the impression that much remained to be done among God's postexilic people . . ." <sup>174</sup> If God could bring organization out of chaos in the beginning when the earth was without form and void, He has the ability to bring order in church leadership. <sup>175</sup>

Jesus was not immune to conflict. As a matter of fact, He was surrounded by conflict many places He traveled. His external opposition was frequently with the Pharisees. It seemed that they followed Him daily in order to trap Him with biblical laws, political issues, and social concerns. On many occasions He was accused of blasphemy, but overcame the conflict by using the word of God, as He understood His authority. <sup>176</sup>

A leader will always face opposition but one must be prepared and equipped to effectively handle conflict that may sometimes question their authority and stance on issues. Leaders should expect internal conflicts even though many times they supersede the hurt of external conflicts combated. Judas served the purpose as one of the internal conflicts Jesus encountered as Judas preceded to hand Him over into the hands of man. <sup>177</sup>

Spence and Exell writes, "The hand that received 'the sop,' that dipped into the same dish with Jesus, received into its hardened palm the miserable pittance-a slave's price. Ah! Even in the presence of the holy One could he plot and scheme for his delivery. Let us, when we decry the deed, bow our heads lowly, remembering that we

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<sup>174</sup>William Sanford Lasor, David Allan Hubbard, and Frederic William Bush, *Old Testament Survey* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1996), 565.

<sup>175</sup>Gen 1:2.

<sup>176</sup>Mt 12.

<sup>177</sup>Mk 14:10.

share the same frail nature.” Jesus handled this final internal conflict by allowing the betrayal and crucifixion to take place as planned. This shows leaders that they may also have to endure betrayal and crucifixion by an internal source.<sup>178</sup>

As a new leader, Paul experienced conflict when he became a Christian. He preached the gospel of Jesus Christ in the synagogues but many were confused concerning his allegiance and desired to kill him. However, his followers helped him to avoid death as they lowered him in a basket through an opening in the wall. His persecution did not stop with the former because he did not abandon his assignment. As he continued to preach the good news of Christ, he was stoned by a crowd and dragged outside the city. “...They stoned Paul and dragged him outside the city, thinking he was dead. But after the disciples had gathered around him, he got up and went back into the city.” The internal conflict that Paul endured was from the Jews of which he had become a part.<sup>179</sup>

Leaders who desire to be effective in the ministry of the gospel will endure external and internal conflicts which may seem unnecessary but will prove to be a valuable part of leadership development and organization.

Paul, along with Silas experienced external conflict with the owners of a fortune-teller. They rebuked the spirit that was foretelling their every step and was seized by the owners. The magistrates flogged them publically and imprisoned them. While in prison, they handle this conflict well. They began to pray and sing hymns to God, when a fierce

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<sup>178</sup>Spence and Exell, 268.

<sup>179</sup>Acts 9:20-25, Acts 14:19-20.

earthquake shook the prison, which loosed the chains and opened the doors of the prison. God exonerated his leaders.<sup>180</sup>

There were many biblical characters that set out to empower the masses for Kingdom service. However, the information provided is not exhaustive but considered an evolving process, as “any list of resources for biblical studies is out of date before it can be published.”<sup>181</sup>

### **Historical Foundation**

Many professionals who study leadership have tried to describe the concept as they study the character of leaders. This is a development of evolution in leadership history. Historically, the study of leadership finds its origin in the beginning of our civilization. From kings, biblical patriarchs and historical heroes there has been one consistency—leadership. In his book *The Leaders Companion: Insights on Leadership Through the Ages*, J. T. Wren writes, “our work environment, worker motivations, leaders, managers, leadership style, have been studied for almost two centuries. Over time, organizations have evolved from those with an authoritarian style to ones with a more comfortable work environment, and then to organizations where people are empowered, encouraged, and supported in their personal and professional growth.” Leadership is not a new subject to our society and will continue to be a theme that will captivate the masses as cultures evolve.<sup>182</sup>

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<sup>180</sup>Acts 16:16-26.

<sup>181</sup>Frederick C. Tiffany and Sharon H. Ringe, *Biblical Interpretation: A Roadmap* (Nashville, TN: Abingdon Press, 1996), 225.

<sup>182</sup>J. T. Wren, *The Leaders Companion: Insights on Leadership Through the Ages* (New York, NY: The Free Press, 1995).

Although there may be many theories and classifications of leadership, Wren asserts that the definition for leadership even in the beginning of civilization meant “influence and power to induce compliance.” This section examines how leader focus has transitioned over time, and the nuances of leader focus as captured in the progression of leadership theory.<sup>183</sup>

### Understanding Spiritual Gifts

There is significance for each Christian to “participate in the life of a local church with the gifts(s) God has given him or her.” It is purposed that others “may be built up through their service to one another (1 Cor 12:1-31).” One who claims Christianity would be considered sinning if they are not sharing themselves with their Christian brothers and sisters in order to edify the body of Christ as a member of the body. (1 Cor 12: 7; 14: 6; 12, 26b).<sup>184</sup>

In his book, *Calvin and the Spiritual Gifts*, Paul Elbert writes,

The citation of 1 Pet 4:10, “As each one has received a special gift (*charisma*), employ it in serving one another, as good stewards of the manifold grace of God” (*NASB*), serves well as an example of Calvin’s broad contextual view of the loving use of gifts from the Lord.

Whatever benefits we obtain from the Lord have been entrusted to us on this condition: that they be applied to the common good of the church. And therefore the lawful use of all benefits consists in a liberal and kindly sharing of them with others. No surer rule and no more valid exhortation to keep it could be devised than when we are taught that all the gifts we possess have been bestowed by God and entrusted to us on condition that they be distributed for our neighbor’s benefit (cf. 1 Pt 4:10).<sup>185</sup>

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<sup>183</sup>Ibid.

<sup>184</sup>Mark Driscoll, *On Church Leadership* (Crossway Books, 2008), 12.

<sup>185</sup>Paul Elbert, *Calvin and the Spiritual Gifts* (JETS 22/3 September 1979), 238.

The gifts given to an individual is given to glorify God through their use for others.

In earlier times, the Montanists approved the use of “prophecy and spiritual gifts” but not everyone agreed with the movement. In his book, *Church History*, Everett Ferguson writes,

“Montanism draws its name from Montanus, who-along with two women, Priscilla and Maximilla-in either the 150s or 170s began a prophetic movement in Phrygia. The adherents of the movement called it the “New Prophecy”; their opponents called it the “Phrygian (or Kataphrygian) heresy. The movement spread from Asia Minor to Rome and to North Africa. The critics objected that Montanist prophecy involved some kind of possession and speaking in frenzied ecstasy, unlike the biblical prophets, who kept full possession of their understanding. The Montanists saw prophecy and spiritual gifts as the hallmark of apostolic Christianity. The promised Paraclete (Holy Spirit) of the Gospel of John was regarded as speaking in them, and later opponents quoted Montanus as himself claiming to be the Paraclete.”<sup>186</sup>

This emphasized differences between the “Montanists and the mainstream church.”

Ferguson writes,

“The dispute over prophecy involved the question of authority in the church: Who has it and how it should be exercised. The Montanists seem not to have opposed the organization of the church, but only to have claimed a place for spiritual gifts as well, but the church’s response put the controversy in terms of organization and ministry. The appeal to the authority of the Holy Spirit was countered, it seems, in the church by three developments.

1. The first recorded synods of bishops were held in Asia Minor to consider the proper course of action in relation to the Montanists. Such meetings were comparable to a civil council (*koinon*) that brought leaders of the imperial cult in the cities of a province together to discuss matters of common concern. These early meetings of bishops to discuss the working of the Holy Spirit laid the basis in the actual practice of the church for the theory that the Holy Spirit works through a council.
2. The source of authority in Scripture was emphasized. Montanist prophecy was not true prophecy by biblical standards, it was argued, because it was ecstatic.

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<sup>186</sup>Everett Ferguson, *Church History, Volume One, From Christ to Pre-Reformation* (Grand Rapids, MI: Zondervan, 2005), 101.



3. The bishops claimed to be the true spiritual leaders of the church, possessing the Holy Spirit by reason of their office. As the bishops claimed apostolic and teaching authority in the church over against Gnostic teachers, so the bishops countered the Montanist appeal to prophets with their own possession of the Spirit. Thus the early triad of apostles, prophets, and teachers began to be centered now in the bishop.<sup>187</sup>

Even though opposition was great, the following of the Montanist grew as a result of the discontentment that many people had with the Gnostics and their “elitism” disposition.

There has been a question over the ages whether or not spiritual gifts still exist or did they cease with the closing of Scripture at the end of the apostolic age? Depending on the perception of the Scriptures, one could defend this question either way. Payson Johnston writes, “Glen Hinson mentions in his article, *The Significance of Glossolalia in the History of Christianity*, that if ‘the individual facts (are looked at in) isolation you may find ammunition to support both points of view.’” However, if historical evidence as a whole is looked at the outcome will be that tongues has been neither as significant as Pentecostals claim or as insignificant or as bad as some non-Pentecostals claim.<sup>188</sup> The Pentecostals desire was to prove that the tongues and charismatic gifts were in full affect throughout the first century only to find out that the gifts actually continued throughout the first several centuries and points to such movements as Montanism as an example of God continuation of these gifts. They assert that the decline of these gifts was a sure sign that the Church had abandoned its original fervor and succumbed to pagan influences in theology and liturgy.<sup>189</sup>

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<sup>187</sup>Ibid., 102-103.

<sup>188</sup>Ibid.

<sup>189</sup>Ibid.

On the opposite end of the debate, Johnston writes, “Phillip Schaff, the well-known 19<sup>th</sup> century church historian states, ‘tongues passed away gradually with the extraordinary or strictly miraculous gifts.’” Others, such as B. B. Warfield, refer to testimony of history and that miracles accordingly ceased with the apostolic age, and only after an interval are heard again. Even though some of the Church Fathers, Justin Martyr, Tertullian, Irenaeus, Ambrose make mention of the gifts of tongues and prophesy long after the first century, there are those who hold true to the absence of gifts. The Reformers and many church leaders today believe that the gifts of the Spirit are endless and are operative even after the apostolic age. If the gifts and calling of God are without repentance (Rom 11:29), then this would place a heavy burden on anyone who would refute the existence of the said gifts that one does not need to repent in order to keep the gifts that were given for eternity. Johnston writes, miracles did seem to happen after apostolic times but it was usually hearsay or on historic Christianity’s outer fringe. It is interesting to note that as miraculous gifts started making a comeback they seemed to happen within groups whose theology was on a downward spiral. This, in fact caused more of a disbelief rather than what was supposed to enhance the belief of the presence of gifts. Johnston writes, “during this time of miraculous confusion church at large perceived that the Spirit can get out of hand and they tend...to stress tradition and to build up the authority of the church office.”<sup>190</sup>

The ministry of Jesus Christ was inundated with miraculous happenings and signs and wonders on a regular basis. His norm was healing the sick, raising the dead and feeding thousands of people with minimum resources. These miracles were a sign that

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<sup>190</sup> Ibid.

God was with Jesus and approved what he was doing to minister to the people. In order to ensure a continuous flow of the miracles, Jesus “bestowed this sign of authority on the apostles (Acts 15:12), and they transmitted in turn, as part of their own miracle working and the crowning sign of their divine commission, to others, in the form of what the New Testament calls spiritual gifts.”<sup>191</sup>

Many times the office of apostle and the ministry gift of apostleship are misunderstood because of the lack of comprehension of the said position. The office apostle is referred to as those who actually witnessed the resurrection of the Christ, those whom He selected to be his disciples, their miraculous power, and whether or not they wrote any books of the Bible as an account of their journey with the Savior. Since these requirements have been established to determine the office apostles it is considered obvious that today apostles are utilizing the spiritual gift of apostleship. In his book, *On Church Leadership*, Mark Driscoll writes, “In addition to the twelve, Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Colossians, 1 Timothy, 2 Timothy, and Titus all open with Paul introducing himself as an apostle chosen by Jesus.” This is even though he did not serve with the actual twelve. Driscoll writes, “A reading of Acts also shows how Paul ministered cross-culturally and planted churches. Peter held the office of apostle as well. (Gal 2:8; 1 Pt 1:1). Although we do not have apostles in the vein of Paul and Peter today, the function of their office does continue in a limited sense.” The other individuals named as apostles outside of the twelve, (in addition to Paul), were gifted persons who effectively ministered cross-culturally, organized, established and planted

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<sup>191</sup> Payston Johnson, *Miraculous Gifts in the Early Church* [http://www.academia.edu/458797/Miraculous\\_Gifts\\_in\\_the\\_Early\\_Church\\_A\\_Historical\\_Analysis](http://www.academia.edu/458797/Miraculous_Gifts_in_the_Early_Church_A_Historical_Analysis), 3.

churches in various locations. It is to this end that Christian leaders and individuals who follows in this vein operate in the gift of apostleship.<sup>192</sup>

Driscoll writes, “Ultimately, the apostle Paul and the twelve apostles in the early church and those gifted with the lesser role of apostle, in the present day, are not spiritual authorities unto themselves, but rather under the leadership of Jesus, whom the Scripture, Hebrews 3:1 calls the apostle. This suggests that anyone who proclaims apostleship outside of the confines of Scripture is doomed and considered a false apostle (2 Cor 11:13; Rev 2:2) and delusional super-apostles (2 Cor 11:5; 12:11).” This is unfortunately true for those who are disobedient to true authority but considers themselves to be the final authority overriding Scripture; for example, cult leaders and those who present the Scriptures in error.<sup>193</sup>

#### Leadership Roles in the Church

In his book, *Early Christian Fathers*, Cyril Richardson discusses the leadership role of the bishop as it relates to its historical view. He writes,

Under the single bishop who, with his council of presbyters, rules the congregation, there is built up a closely-knit organization, which will be able to withstand the concerted persecutions of the third century. The bishop is the successor of the apostles, representing the localizing of the prophetic, teaching, and liturgical functions of the original apostolate. He becomes the center of the Church’s life, the living witness and guardian of its faith. Exactly how it came about that a single bishop should succeed to powers earlier vested in local bodies of presbyters, is not altogether clear; though much may be explained by the occasional settling of an apostle, prophet, or teacher of the original missionary ministry, in some locality. What, however, is clear is that the development was orderly, and that it was very widespread by the time of Ignatius. The obvious convenience of having a single administrative head,

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<sup>192</sup>Driscoll, 11.

<sup>193</sup>Ibid.

the economic necessity whereby a congregation could afford to maintain only one full-time official, the dominance of certain leading personalities, together with the suitability of having a single celebrant for worship—all these factors doubtless played a role in the rise of the monepiscopate. It is, indeed, already foreshadowed in the Pastoral Epistles, where Timothy and Titus are viewed as Paul's delegates, entrusted with the supervision of the presbyteries in Ephesus and Crete. The final step is taken in the communities reflected in Ignatius' correspondence. There the bishop is the bishop of a local congregation, and the term originally synonymous with "presbyter," now characterizes this distinctive office.<sup>194</sup>

Ferguson writes, "The three-fold ministry of the local church (bishop, presbyters, deacons) became the general pattern by the mid-second century. The emergence of one bishop at the head of the presbyter (monepiscopacy) is attested first at Antioch of Syria and in Asia Minor by the letters of Ignatius. The bishop, as portrayed in the letters of Ignatius, was still a local bishop in a city (not territorial bishop), and nothing is said of apostolic succession or a priestly function."<sup>195</sup>

A "particular church order" was established by the "Apostolic Fathers." The interchangeable names of "elders or bishops" and deacons were recognized in each church structure namely:

1. Jerusalem and Judea-Acts 11:30; 15:6; James 5:14
2. Syria-*Didache* 15:1
3. Galatia-Acts 14:23
4. Asia Minor-1 Peter 5:1-4
5. Ephesus-Acts 20:17, 28; 1 Timothy 3:1-13
6. Philippi-Philippians 1:1; Polycarp, *Philippians* 6
7. Corinth-1 *Clement* 42:4; 44:3-6
8. Crete-Titus 1:5-7
9. Rome-1 *Clement* 42; 44; Hermas, *Vision* 3.5.1<sup>196</sup>

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<sup>194</sup>Cyril Richardson, *Early Christian Fathers* (Touchstone, 1996), 20.

<sup>195</sup>Ferguson, 107.

<sup>196</sup>*Ibid.*

In the “Teaching of the Apostles, (The *Didascalia Apostolorum*),” it was noted that the bishop was set aside as the “teacher and preacher, moral watchman, judge in cases of discipline, pastor who seeks the lost sheep, and spiritual physician healing sick souls who repent” and the lead person of the “local church.” He was also the responsible for overseeing the possessions of the church, “which he, the clergy, and the poor were supported.” His duties further included, as “the administrator of baptism, anointing, and eucharist and the church’s priest (offering spiritual sacrifices).” He was accountable as the general overseer in all matters of the church.<sup>197</sup>

Ferguson writes, “the bishop was assisted by presbyters as counselors, but especially by deacons, about whom more is said than about presbyters. There was also an order of widows, whose responsibility was primarily to pray, but not to teach or baptize, and an order of deaconesses, who ministered in the women’s quarters of houses and gave the anointing and teaching to women at their baptism.”<sup>198</sup>

As we look further at the discussion on leadership, we cannot negate the opportunity to first define church. Mark Driscoll writes, “The church is the community of all Christians throughout history who have been loved and saved by Jesus Christ, (Acts 20:28; Eph 5:25), including the believing people of the Old Testament. (Dt 4:10; Acts 7:38; Heb 2:12; cf. Ps 22:22). In every church, there are people who are not Christians, (Mt 13:24-30) including both lost people and wolves sent by Satan to lead people astray. (Acts 20:29-30).” We assume that we are familiar with whom may be a Christian by the confession of one’s faith or even by referring to them as brothers or sisters in the Lord,

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<sup>197</sup>Ibid., 173.

<sup>198</sup>Ibid.

but God is the only one who can determine who actually belongs to His family. (2 Tm 2:19) this means that anyone from any walk of life or background can receive forgiveness through the death and resurrection of Jesus Christ; this is commonly called the universal church.<sup>199</sup>

The universal church is comprised of a variety of local churches with different people who congregate regularly for the purpose of teaching, fellowship, and worship. Paul wrote letters to the local church in cities as Philippi, Corinth, Ephesus, Colossae, and Thessalonica to bring order and structure to the church and to convey the way for them to live Christian lives as the body of Christ.<sup>200</sup>

Even though Paul wrote letters to many churches, he was not the Head or the One to set the standards. Mark Driscoll writes, “The Scriptures are clear that Jesus Christ is the head of the church (Eph 1:9, 22-23; 4:15; 5:23). Jesus is the Apostle who plants a church (Heb 3:1). Jesus is the leader who builds the church (Mt 16:18). Jesus is the senior pastor and chief Shepherd who rules the church (1 Pet 5:4), and it is ultimately Jesus who closes churches down when they have become faithless or fruitless (Rev. 2:5).” It is to this end that we must acknowledge Jesus as the “go to” for church leadership. Driscoll, writes, “Therefore, it is absolutely vital that a church loves Jesus, obeys Jesus, imitates Jesus, and follows Jesus at all times and in all ways, according to the teaching of his Word (Col 3:16).”<sup>201</sup>

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<sup>199</sup>Driscoll, 11.

<sup>200</sup>Ibid., 12.

<sup>201</sup>Ibid.

Leaders must be true followers of Jesus Christ in order to accomplish the successes of leadership. This will encourage other people to follow them as they follow Jesus. This will dictate the necessity of church leaders becoming exemplary followers who follow their Chief Shepherd Jesus before they become leaders of any group, organization or church. In 1 Corinthians 11:1, Paul instructed the local churches to follow him, as he is an imitator of Christ. Driscoll writes, “While it may seem obvious to insist that any discussion of church leadership begin with the centrality and preeminence of Jesus, sadly, many churches omit him from their organizational charts altogether. At the risk of stating the obvious, every church must place Jesus Christ in the position of highest authority and devotion in both the organizational chart and the life of the church.” Jesus must be conveyed as the Head of the Church and in charge of the direction in which it is going.<sup>202</sup>

We will take a look at the roles that serve the church under Jesus according to the church leadership structure in Philippians 1:1; deacons, elders and church members. Each of these leadership roles was accountable for the health and progress of what was called the local church. The Scripture addresses the saints, overseers and deacons at Philippi. First, there are elders (overseers in this verse), who are the senior leadership in the church. Second, there are deacons, who function as pastoral assistants by also leading the church alongside the elders. Third, there are saints, or Christians, who love God and help lead the local church by using their resources (time, talent, and treasure) to help build up their church as church members.<sup>203</sup>

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<sup>202</sup>Ibid., 12.

<sup>203</sup>Driscoll, 13.



The Apostle Paul was very instrumental in giving pastoral charge to specific community members and instructions to the church in Thessalonica to inform them of their leadership structure and to whom they would be held accountable “(Rom 12:6 *proistameno*).” According to Acts 14:22, there were presbyters appointed to leadership in every local church by Apostles Barnabas and Paul when they launched out on their first missionary journey. According to the Catholic Encyclopedia, in her writings, *The Church*, Joyce George writes, “. . . in the account of St. Paul’s interview with the Ephesian elders (Acts 20:17-23), it is told that, sending from Miletus to Ephesus, he summoned the presbyters of the Church, and in the course of his charge addressed them as follows: “take heed to yourselves and to the whole flock, wherein the Holy Ghost has placed you bishops to tend [*poimainein*] the Church of God” (20:28). Joyce George discusses further the evidence of the presbyters’ authority as she continues to write, ‘the presbyters that are among you . . . tend [*poimainein*] the flock of God which is among you.’ . . . The Epistle of St. James provides us with yet another reference to this office, where the sick man is bidden to send for the presbyters of the Church, that he may receive at their hands the rite of unction (Jas 5:14).” This is where the elders of the church are called to lay hands on the sick in order for them to recover from their infirmity.<sup>204</sup>

Joyce George further writes,

It remains to consider whether the so-called monarchical episcopate was instituted by the Apostles. Besides establishing a college of presbyter-bishops, did they further place one man in a position of supremacy, entrusting the government of the Church to him, and endowing him with

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<sup>204</sup>Joyce George, *The Church*, The Catholic Encyclopedia. Vol. 3. New York: Robert Appleton Company, 1908, 30 April 2012 <http://www.newadvent.org/cathen/03744a.htm>.

apostolic authority over the Christian community? Even if we take into account the Scriptural evidence alone, there are sufficient grounds for answering this question in the affirmative. From the time of the dispersion of the Apostles, St. James appears in an episcopal relation to the Church of Jerusalem (Acts 12:17; 15:13; Gal 2:12). In the other Christian communities the institution of monarchical bishops was a somewhat later development. At first the Apostles themselves fulfilled, it would seem, all the duties of supreme oversight. They established the office when the growing needs of the Church demanded it. The Pastoral Epistles leave no room to doubt that Timothy and Titus were sent as bishops to Ephesus and to Crete respectively. To Timothy full Apostolic powers are conceded. Notwithstanding his youth he holds authority over both clergy and laity. To him is confided the duty of guarding the purity of the Church's faith, of ordaining priests, of exercising jurisdiction. Moreover, St. Paul's exhortation to him, "to keep the commandment without spot, blameless, unto the coming of our Lord Jesus Christ" shows that this was no transitory mission. A charge so worded includes in its sweep, not Timothy alone, but his successors in an office, which is to last until the Second Advent. Local tradition unhesitatingly reckoned him among the occupants of the episcopal see. At the Council of Chalcedon, the Church of Ephesus counted a succession of twenty-seven bishops commencing with Timothy.<sup>205</sup>

One item that is more important than bearing any title would be the reputation of the leader, whether an elder, deacon, overseer, pastor or bishop. It is not a far cry that many leaders have fallen prey to damaging situations that put a stain on Christianity. True checks and balances must be set in place to protect not only the leader but also the congregants. Mark Driscoll discusses the steps that would assist a leader to stay pure and beyond reproach. He writes,

First, a leader must fear God and be accountable to him. Simply, if any Christian, including a pastor, does not fear God and walk closely with Jesus, then there is truly nothing that can be done to keep him or her in an evil manner. Second, leaders must be accountable to their spouse if they are married. No one knows how we are doing better than our spouse. Third, a leader must be accountable to other leaders in close relationships marked by honest answers to tough questions. Among the elders this also means that our wives are close and are given the freedom to speak

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<sup>205</sup>Ibid.

openly about the condition of their marriages and homes with one another so that there is never any hiding of sin among our elder teams. Fourth, leaders must be in good relations with the leaders of other godly churches in their area to practice unity on the local level as a witness to the city about the unity of God's people. Fifth, leaders must also respect whatever additional accountability structures are needed, including denominational leadership, personal life coaching, or a biblical counselor.<sup>206</sup>

Although these steps are not a catch-all or exhaustive, however they are adequate fail-safes to sustain a successful reputation.

### How to Effectively Lead

#### Spending Time in Prayer

Many prayers of confession, thanksgiving and grace were prayed by fathers and mothers of the faith. There were leaders of the church who communicated to God through prayer. Martin Luther understood the need for a leader to have a prayer agenda. In his book, *The Ability of God: Prayers of the Apostle Paul*, Arthur W. Pink writes, that Martin Luther was known to say, "There are three things which go to the making of a successful preacher: supplication, meditation, and tribulation. 'This was taken down by one of his students from his "Table Talks.'" The exact incite of these words that the great Reformer presupposed are not completely understood, however, "we assume that he meant that prayer is essential to bring the leader (messenger) into a suitable frame to understand divine things and endue him with power as meditation on the Word is essential in order to supply him with substance for his message. Prayer opens a channel to the Divine that is otherwise closed in the natural." It is a divine connection.<sup>207</sup>

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<sup>206</sup>Driscoll, 76.

<sup>207</sup>Pink, 15.

Leaders should also be encouraged not only to pray for their learners but also for their counterparts in the ministry. Paul Elbert writes, “in a letter to the respected cardinal Sadoletto, Calvin enjoined in prayer for the Lord to grant “the only true bond of ecclesiastical unity . . . through His one Word and Spirit, that we might join together with one heart and one soul.” The Church today is still moving toward that vital goal, with ample weight being given to the unity of the Spirit and the potential unity of the faith (Eph 4:3, 13).” This would promote unity among the leadership as each aim to work meritoriously for the Kingdom.<sup>208</sup>

### Summary

In order to be an empowered leader for Kingdom service, it is necessary for the leaders of the church to accept the responsibility for the demise or success of any ministry, which they supervise whether it is a lay leader, or the senior leader. God calls leaders to accountability.<sup>209</sup>

Shalom Baptist Church (SBC) has great potential for organizational leadership and is also a place where the membership is ready to experience an optimistic wave of change that will transcend what has been done in the past. In order to be ready for ministry on a higher level, Shalom Baptist Church will first need to equip and empower leaders for service.

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<sup>208</sup>Elbert, 256.

<sup>209</sup>Gen 9-17.

## **CHAPTER FOUR**

### **METHODOLOGY**

The writer used a qualitative research method for this project to improve the understanding and to empower current and potential leaders of Shalom Baptist Church, Newport News, Virginia. The analysis was to test a small group of thirteen participants and measure the advancement of their understanding.

Thirteen participants were requested to take part in this six-week program. On paper, they were placed into two groups: current and potential leaders of which six of the thirteen were positioned in the current leader's category and seven of the thirteen were enlisted in the potential leader's category unbeknown to any of the group to avoid the skewing of any test outcomes.

The writer utilized the pre and post test questions to gauge the progress of each participant and other assessment tools such as surveys, questionnaires and interviews.

#### **Statement of the Problem**

It was observed by the writer that many who serve in a leadership capacity rarely understand what to do in the leadership role in which they hold. The writer believes that the leadership of the church is sometimes placed in positions that they are not qualified to handle and lack effectiveness. This causes a trickle-down effect to those who serve in the down line of the assumed leader. The writer suggests that there is a needed shift from leadership mediocrity to quality leadership in the church. The current leadership needs to

be rejuvenated and the potential leaders need to be empowered in the context by understanding spiritual gifts, leadership roles in the church and how to effectively lead. It is to this end that the writer developed a paradigm to enable those in the context to be adequately educated for Kingdom service.

### Hypothesis

The hypothesis is that a leadership training program that addresses organizational leadership skills, will improve the understanding of the participants as it relates to spiritual gifts, leadership roles in the church and how to effectively lead. The treatment tested the improved understanding of thirteen participants with surveys and questionnaires.

### Description of Ministry Project

The context of this project was Shalom Baptist Church, Newport News, Virginia. The project goal was to improve the understanding of thirteen current and potential leaders in the areas of understanding spiritual gifts, leadership roles in the church and how to effectively lead. This project was designed to empower them for Kingdom service.

The duration of this project was six-weeks of class discussion, preaching and teaching topics that would propel the understanding of the individuals. It encompassed five sermons, discussions, prayer sessions, reading assignments and a power lunch all focused on the topic of *Equipping Spirit-Led Leaders: Empowering Current and Potential Leaders for Kingdom Service*, with individual subtopics that may be embedded back to the main topic.

There was a pre-test given (Appendix B), word and phrase matching activity, crossword puzzle, surveys after each sermon, leadership style and spiritual gift assessment (Appendix E) and a post-test (Appendix B) to assess the understanding improvement of each participant. The three components of interest were: understanding spiritual gifts, leadership roles in the church and how to effectively lead.

The first two sessions were pointed toward how to effectively lead. The participants were taught how Nehemiah effectively led leaders and various people of Israel in a building project through prayer and learning how to submit to authority. These two sessions included a word matching game, a crossword puzzle and surveys after the sermons to encourage and assess the retain rate.

The next two sessions were pointed toward leadership roles in the church. The participants were taught how Nehemiah peacefully handled internal and external conflict with wisdom from God and not of his own strength. These two sessions included a conflict management survey (Appendix D) to identify the particular conflict management style to which they would likely gravitate in any given situation. The five conflict management styles were: avoiding, collaborating, competing, compromising, and harmonizing. A ten-question free style questionnaire (Appendix F) was given during an open forum and a leadership style survey was given to distinguish the leadership style that explains their role in the choice of leading. There were three styles identified: authoritarian, delegative, and participative. Surveys were given after each session.

The final two sessions were aimed toward understanding spiritual gifts. The participants were taught how Nehemiah knew the gifts he possessed and activated them as the need required. These sessions also included a (motivational) Spiritual Gifts Test

(Appendix E) to isolate the (motivational) gift(s) of the individual. The seven motivational gifts listed were: administration, exhortation, giving, mercy, prophecy, service and teaching.

This project is also designed for replication if any other context has a desire to shift from leadership mediocrity to quality leadership in their church. The findings and results are listed in the subsequent chapter for further clarification.

### Research Design

It was the intent of the writer to introduce current and potential leaders to training that would improve their understanding in spiritual gifts, leadership roles in the church and how to effectively lead. By initiating the opportunity for training, it would empower current and potential leaders for Kingdom service.

This calculated experiment was implemented to assist the thirteen participants to: understand which spiritual gift(s) they possessed, understand how to utilize their discovered gift(s), understand which leadership style influences their decision base, the importance of identifying leadership roles and understand how to lead effectively through prayer and conflict resolution methods.

### Measurement

Data triangulation analysis using a qualitative research process was used to measure the improvement in the understanding of the participants. The results of the investigation were ascertained by the employment of surveys and questionnaires after each class to gauge how much information was retained.



### Instrumentation

The instrumentation used was pre and post-test to conclude whether or not the understanding of current and potential leaders was improved through training that addressed organizational leadership skills by understanding spiritual gifts, leadership roles in the church and how to effectively lead. Other assessment tools used were crossword puzzles, matching games and class discussions to reinforce the information that was taught.

## **CHAPTER FIVE**

### **FIELD EXPERIENCE**

The context was Shalom Baptist Church, Newport News, Virginia. The writer selected thirteen people to participate in this study of leadership empowerment. They were all chosen at random as their ages ranged from twenty-one to sixty-eight, with four males and nine females. There were two group categories: current leaders and potential leaders, which six were current and seven were potential. Each participant was asked to sign a letter of confidentiality (Appendix A) before the six-week session began. Then the group was instructed of the order that would be followed throughout the six-weeks.

#### **First Week**

The writer gave the thirteen participants a pre-test evolved around the topics of emphasis namely: understanding spiritual gifts, leadership roles in the church and how to effectively lead. This is designed to test the understanding of each person in the previous areas of concentration. The first sermon was given with a topic of *Pray Before Action* (Neh 1:4-11). The purpose was to teach how to effectively lead through prayer. It was taught that all leaders should pray before engaging in any type of activity. A ten-question survey (Appendix C) was given to capture the initial reaction to the sermon and to test how much of the sermon was retained.

Five initial reaction questions were given, (1) How did the sermon make you feel? Empowered, Sad, Happy, Refreshed, Upset, Confused, Not Sure, (You may write another

word not listed); (2) Was the sermon easy to understand? Yes or No; (3) Could you find yourself in the sermon? Yes or No; (4) Was the sermon beneficial for your future growth? Yes or No. (5) What group of people could benefit from this sermon? Leaders, Non-Leaders, Both Leaders and Non-Leaders, No one, Not Sure. Each had options for questions respectively; (1) Out of the five initial reaction questions, 50 percent answered that they felt refreshed, 41.66 percent answered that they felt empowered and 8.33 percent answered that they felt happy. For questions (2), (3) and (4), 100 percent answered Yes to all three questions; (5) 91.66 percent answered Both Leaders and Non-Leaders, 8.33 percent answered Leaders Only.

Five questions specific to the sermon were given; (6) What was the first thing Nehemiah did after hearing the news about Jerusalem? (7) What were the two attributes of God that Nehemiah mentions? (8) How did Nehemiah ask for God's attention? (9) How often did Nehemiah cry out to God? (10) According to Nehemiah, who had sinned against God? Each question could be answered with one word or several words but had to remain in the confines of the question in order to be correct. Out of five sermonic questions, 8.33 percent answered all questions correctly, 58.33 percent answered one question incorrectly, 16.66 percent answered two questions incorrectly and 16.66 percent answered three questions incorrectly. The writer was encouraged that the participants were excited about the teaching sessions.

Next, they were given a word matching activity that tested how much of the sermon was retained. (1) Nehemiah – Prayed and confessed the sins of him and his family, (2) Jerusalem – Was destroyed and in ruin, (3) God – Listened to the prayer of His servant, (4) King – Has the power to grant request of his subjects. The findings are

these: 60 percent answered all questions correctly, 40 percent answered two questions incorrectly.

The writer established a prayer conference call on each Thursday morning for the participants from 7:00 a.m. to 7:30 a.m. Each participant was required to attend the prayer call without being reminded, but it was optional for them to pray during the call. This call was designed to develop a regular prayer time. Each participant was asked to pick a leader and pray for them. On the first call there was 61.53 percent participation. Of the participants, 12.5 percent were in the current leader's category, 87.5 percent were in the potential leader's category. 12.5 percent of the current leaders prayed while 62.5 percent of the potential leaders prayed on the same call, while 25 percent of the participants did not pray. The weekly reading assignment was given for the upcoming session (Neh 2:1-8) and the call was ended.

### Second Week

The second sermon was given with a topic of *Leaders Submitting to Their Leader* (Neh 2:1-8). The purpose was to teach how to effectively lead through submitting to the one who is in authority. It was taught that a submitted leader is an effective leader, as he or she knows how to respect authority. A ten-question survey (Appendix C) was given to capture the initial reaction to the sermon and to test how much of the sermon was retained.

Five initial reaction questions were given, (1) How did the sermon make you feel? Empowered, Sad, Happy, Refreshed, Upset, Confused, Not Sure, (You may write another word not listed). (2) Was the sermon easy to understand? Yes or No. (3) Could you find yourself in the sermon? Yes or No. (4) Was the sermon beneficial for your future growth?

Yes or No. (5) What group of people could benefit from this sermon? Leaders, Non-Leaders, Both Leaders and Non-Leaders, No one, Not Sure. Each had options for questions respectively, (1) Out of the five initial reaction questions, 30 percent answered that they felt refreshed, 60 percent answered that they felt empowered and 10 percent answered that they felt happy. For questions (2), (3) and (4), 100 percent answered Yes to all three questions, (5) 100 percent answered Both Leaders and Non-Leaders. The participant who answered Leaders Only last week changed their answer to Both Leaders and Non-Leaders in the Second Week.

Five questions specific to the sermon were given, (1) What were the three main points of the sermon? (2) According to the sermon, to whom do leaders answer? (3) The heart of the king is in whose hands? (4) How did Nehemiah consult God? (5) Who was ultimately in charge of the decision for Nehemiah? Each question could be answered with one word or several words but had to remain in the confines of the question in order to be correct. Out of five sermon questions, 20 percent answered all questions correctly, 10 percent answered one question incorrectly, 50 percent answered two questions incorrectly and 20 percent answered three questions incorrectly. The writer adjusted the style of delivery in order to ensure that all were able to understand all present information clearly.

Next, they were given a ten-question crossword puzzle that tested how much of the sermon was retained. The questions were: Across (1) The city that was in ruin – Jerusalem, (2) Nehemiah prayed for – Israel, (3) The father of Nehemiah – Hachaliah, (4) Nehemiah needed mercy from – The King, (5) Nehemiah did this after hearing the sad news – Wept; Down (6) Nehemiah began to – Pray, (7) What did Nehemiah and his forefathers do – Sinned, (8) God keeps this with them that love Him – Covenant,

(9) What job did Nehemiah have – Cupbearer, (10) The brother of Nehemiah – Hanani.

The findings are these: 30 percent answered all questions correctly, 30 percent answered one question incorrectly, 20 percent answered two questions incorrectly, 10 percent answered five questions incorrectly, and 10 percent answered six questions incorrectly.

The second prayer conference call was held. Each participant was required to attend the prayer call without being reminded but it was optional for them to pray during the call. On the second call there was 46.15 percent participation. Of the participants, 100 percent were in the potential leader's category. 25 percent of the potential leaders prayed. There were no current leaders on this call. The weekly reading assignment was given for the upcoming session (Neh 3:1-32), and the call was ended.

### Third Week

The third sermon was given with a topic of *Internal Conflict* (Neh 3:1-32). The purpose was to teach that leaders should not always despise conflict but face it head on. Conflict can come from inside or outside the church but should be used as a tool of improvement for the leader and for those who follow. A ten-question survey (Appendix C) was given to capture the initial reaction to the sermon and to test how much of the sermon was retained.

Five initial reaction questions were given, (1) How did the sermon make you feel? Empowered, Sad, Happy, Refreshed, Upset, Confused, Not Sure, (You may write another word not listed). (2) Was the sermon easy to understand? Yes or No. (3) Could you find yourself in the sermon? Yes or No. (4) Was the sermon beneficial for your future growth? Yes or No. (5) What group of people could benefit from this sermon? Leaders, Non-Leaders, Both Leaders and Non-Leaders, No one, Not Sure. Each had options for

questions respectively, (1) Out of the five initial reaction questions, 63.63 percent answered that they felt refreshed, 27.27 percent answered that they felt empowered and 8.33 percent answered that they felt happy. For questions (2), (3) and (4), 100 percent answered Yes to all three questions, (5) 100 percent answered Both Leaders and Non-Leaders.

Five questions specific to the sermon were given, (1) What was the sermon topic today? (2) What was being repaired (3) Who refused to work under their supervisors? (4) How many gates were there? (5) Who was the first group to start the work? Each question could be answered with one word or several words but had to remain in the confines of the question in order to be correct. Out of five sermon questions, 63.63 percent answered all questions correctly, 18.18 percent answered one question incorrectly and 18.18 percent answered two questions incorrectly. The writer was sure that everyone would score 100 percent on this test because of the descriptive delivery.

Next, they were given a Conflict Management Style Activity<sup>1</sup> to determine the conflict style of the individual and how they usually react in a conflicting situation (Appendix D). The conflict styles were avoiding, collaborating, competing, compromising or harmonizing. The avoiding style will avoid confrontation at any cost which calms the situation immediately but leaves unresolved concerns. The collaborating style caters to both sides of the issue, which brings the best outcomes but takes a lot of energy to manage. The competing style is dictatorial but is mission oriented and can foster ill will and bad feelings. The compromising style is similar to the collaborating style however with the compromising style all sides are considered equal but rarely does

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<sup>1</sup>Reginald Adkins, Elemental Truths, <http://www.ncsu.edu/grad/preparing-future-leaders/docs/conflict-management-styles-quiz.pdf> (accessed August 1, 2012).

anything change which leaves unhappy people. The harmonizing style breed's healthy relationships but can expose those who may not be up to par with the desired program.

The findings are these: 63.63 percent were collaborating style, 27.27 percent were compromising style and 9.09 percent were avoiding style. To the surprise of the writer, no one claimed the competing or harmonizing style but for the most part everyone was neutral.

The third prayer conference call was held. Each participant was required to attend the prayer call without being reminded, but it was optional for them to pray during the call. On the third call there was 53.84 percent participation. Of the participants, 100 percent were in the potential leader's category. 87.5 percent of the potential leaders prayed while 12.5 of the participants did not pray. There were no current leaders on this call. The weekly reading assignment was giving for the upcoming session (Neh 3:17-32; 4:7-9) and the call was ended.

#### Fourth Week

This week there was only a Leadership Style Survey<sup>2</sup> distributed. The writer believes that some of the participants could experience information overload. To avoid overload, only a survey was given for the week. The purpose was to determine the leadership style of the individual and how they handle leading others. The leadership styles were authoritarian, delegative and participative. The authoritarian style leaders are driven, goal oriented, and precise in their delivery. This works well when time is a factor but can breed hostility to those who receive directions from the authoritarian as they may be deemed to be bossy and over the top. The delegative style leaders are less pushy but

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<sup>2</sup>Leadership style survey [http://www.sagepub.com/northouseintro2e/study/resources/questionnaires/89527\\_03q.pdf](http://www.sagepub.com/northouseintro2e/study/resources/questionnaires/89527_03q.pdf) (accessed August 1, 2012).



rely heavy upon the people who work in their down line. This works well when there is time to brainstorm and receive follow-up from the delegated subordinate about the task at hand. However this style can cause the leader some heartache if the delegated subordinate is not trustworthy or knowledgeable. The participative style leaders regularly solicit ideas and input from a group but ultimately make the final decisions. It is a group motivator.<sup>3</sup> The findings are these: 7.69 percent were authoritarian style, 7.69 percent were delegative style and 84.61 percent were participative style. To the surprise of the writer, the majority were neutral.

The fourth prayer conference call was held. Each participant was required to attend the prayer call, but it was optional for them to pray during the call. On the fourth call there was 61.53 percent participation. Of the participants, 12.5 percent were in the current leader's category, 87.5 percent were in the potential leader's category. 37.5 percent of the potential leaders prayed, while 62.5 percent did not pray. The weekly reading assignment was giving for the upcoming session (Neh 6:1-9), and the call was ended.

#### Fifth Week

The fourth sermon was given with a topic of *Dealing with Duplicitous People* (Neh 6:1-9). The purpose was to teach that leaders should know those who labor among them. This was also a sermon to understand the function of leadership roles in the church. Leaders should seek the Lord in all decisions and be wise in the implementation of the answer. A ten-question survey (Appendix C) was given to capture the initial reaction to the sermon and to test how much of the sermon was retained.

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<sup>3</sup>Leadership style survey [http://www.sagepub.com/northouseintro2e/study/resources/questionnaires/89527\\_03q.pdf](http://www.sagepub.com/northouseintro2e/study/resources/questionnaires/89527_03q.pdf) (accessed August 1, 2012).

Five initial reaction questions were given, (1) How did the sermon make you feel? Empowered, Sad, Happy, Refreshed, Upset, Confused, Not Sure, (You may write another word not listed). (2) Was the sermon easy to understand? Yes or No. (3) Could you find yourself in the sermon? Yes or No. (4) Was the sermon beneficial for your future growth? Yes or No. (5) What group of people could benefit from this sermon? Leaders, Non-Leaders, Both Leaders and Non-Leaders, No one, Not Sure. Each had options for questions respectively, (1) Out of the five initial reaction questions, 92.30 percent answered that they felt empowered and 7.69 percent answered that they felt refreshed. For questions (2) 100 percent answered Yes, (3) 92.30 percent answered Yes, 7.69 percent answered Neither Yes or No (4), 92.30 percent answered Yes, 7.69 percent answered Neither Yes or No (5) 92.30 percent answered Both Leaders and Non-Leaders, 7.69 percent answered Leaders Only.

Five questions specific to the sermon were given, (1) What was the sermon topic today? (2) What does duplicitous mean? Circle only one number. (3) What tactic did Sanballat use against Nehemiah to come down to meet with him? (4) How many times did Sanballat try to get Nehemiah to come down to meet with him? (5) How far was the place Ono from Jerusalem? Each question could be answered with one word or several words but had to remain in the confines of the question in order to be correct. Out of five sermon questions, 30.76 percent answered all questions correctly, 53.84 percent answered one question incorrectly and 15.38 percent answered two questions incorrectly. The writer was concerned about the way the sermon was delivered as the large majority missed almost the same one question.

There was a refresher free style questionnaire (Appendix F) given to monitor how much information has been retained over the previous weeks. This was not a test, which means no data was collected for reporting, but the questions are as follows: (1) What was Nehemiah 1-9 about? (2) Who were the established enemies of Nehemiah? (3) What did Sanballat want with Nehemiah? (4) What was Nehemiah doing? (5) Was Nehemiah successful in his endeavors? Explain. (6) How did the people react to Nehemiah? (7) Would you be afraid if you were Nehemiah? (8) How did Nehemiah handle his opposition? (9) How would you handle this type of situation?

The fifth prayer conference call was held. Each participant was required to attend the prayer call without being reminded but it was optional for them to pray during the call. On the fifth call there was 61.53 percent participation. Of the participants, 12.5 percent were in the current leader's category, 87.5 percent were in the potential leader's category. 57.14 percent of the potential leaders prayed while 42.86 percent did not pray. The weekly reading assignment was given for the upcoming session (Neh 12:44-47; Eph 4:11; Ro 12:6-8; 1 Cor 12:8-11; Neh 12:26), and the call was ended. The writer noticed a pattern among those who were deemed current leaders. The current leaders represented 46.15 percent of the total participants with only 16.66 percent representation on the prayer call.

The writer sponsored a power lunch at a local restaurant for the thirteen participants. The writer wanted to give the participants a change of scenery and also reward them for their commitment and desire to understand the many facets of leadership. There was a Spiritual Gifts Analysis (Appendix E) given as an assignment. The purpose was to determine the motivational gifts (Rom 12:6-8) of the individual and

why they respond to situations in the manner in which they do. Each leader should be aware of his or her gift(s) to ensure they receive proper placement in the service of ministry.

The spiritual gifts styles were administration, exhortation, giving, mercy, prophecy, service and teaching. The administration gift focuses on organization, details and goal accomplishments. The exhortation gift focuses on encouragement and bringing words of comfort when needed. The giving gift focuses on the ability to provide financial resources with gladness for the Lord's work. The mercy gift has compassion for anyone who may suffer physical, emotional or spiritual maladies. The prophecy gift focuses on the proclamation of the truth in black and white and can discern the intent of an individual almost immediately. The service gift focuses on meeting the needs of others with great enthusiasm. Finally, the teaching gift focuses on the practical explanation and application of the Scriptures.<sup>4</sup>

The findings are these: 38.46 percent had the administration gift as their primary gift, 7.69 percent had the exhortation gift as their primary gift, 15.38 percent had the giving gift as their primary gift, 23.07 percent had the mercy gift as their primary gift and 15.38 percent had the service gift as their primary gift. The writer was amazed that no one registered as having the prophecy gift as their primary, secondary or third gift.

#### Sixth Week

The fifth and final sermon was given with a topic of *Understand the Gifts of Self and Others* (Neh 8:9; 12:44-47). The purpose was to teach how knowing and activating the motivational gifts are important to the work of the church. It was taught that all

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<sup>4</sup>Spiritual Gifts Analysis, <http://mintools.com/spiritual-gifts-test.htm> (accessed August 12, 2012).

leaders have at least one gift and become fulfilled when used. The variety of gifts was explained (Eph 4:11, 1 Cor 12:8-11) but the motivational gifts<sup>5</sup> in Romans 12:6-8 were highlighted particularly for this study. A ten-question survey (Appendix C) was given to capture the initial reaction to the sermon and to test how much of the sermon was retained.

Five initial reaction questions were given, (1) How did the sermon make you feel? Empowered, Sad, Happy, Refreshed, Upset, Confused, Not Sure, (You may write another word not listed). (2) Was the sermon easy to understand? Yes or No. (3) Could you find yourself in the sermon? Yes or No. (4) Was the sermon beneficial for your future growth? Yes or No. (5) What group of people could benefit from this sermon? Leaders, Non-Leaders, Both Leaders and Non-Leaders, No one, Not Sure. Each had options for questions respectively, (1) Out of the five initial reaction questions, 27.27 percent answered that they felt refreshed, 63.63 percent answered that they felt empowered and 9.09 percent answered that they felt happy. For questions (2) 100 percent answered Yes, (3) 90.90 percent answered Yes, 9.09 percent answered Neither Yes or No (4), 100 percent answered Yes, (5) 100 percent answered Both Leaders and Non-Leaders.

Five questions specific to the sermon was given, (6) Everyone has at least one motivational gift? (7) What are the 3 different name categories of gifts mentioned? Circle one number. (8) List 2 out of 4 of Nehemiah's motivational gifts that were mentioned? Circle one number. (9) Have you discovered what the top three of your motivational gifts are? (10) what are the top three of your motivational gifts from the spiritual gifts analysis? Each question could be answered with one word or several words but had to

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<sup>5</sup>Don and Kate Fortune, *Discover Your God-Given Gifts* (Grand Rapids, MI: Baker Book House Company, 1987), 17.

remain in the confines of the question in order to be correct. Out of five sermon questions, 63.63 percent answered all questions correctly, 27.27 percent answered one question incorrectly, 9.09 percent three questions incorrectly.

The writer was so appreciative of the contribution by the thirteen participants that a commencement ceremony was held immediately after all test papers were turned in for analysis. Each participant received a certificate for completion of *Equipping Spirit-Led Leaders: Empowering Current and Potential Leaders for Kingdom Service* (Appendix F).

Exit Interviews were given to each person after the class was over (Appendix F). There were ten questions asked of each participant, respectively, (1) Can you remember the sermon that had the most impact on you to date? (2) How has it helped you? (3) Did you feel this style of preaching/teaching was effective for your learning? (4) Had you read and understood the book of Nehemiah before this project? (5) Could you effectively discuss the book of Nehemiah if you were engaged in a conversation tomorrow? (6) What was the most operative tool used for you to retain more info? (7) Do you better understand spiritual gifts, leadership roles in the church and how to effectively lead? (8) Do you have any final comments?

The questions are answered below respectively, (1) Understanding spiritual gifts was the most popular lesson as each participant was excited to know why they respond to situations the way they do, (2) Now they know that it is because of the gifting that they possess. One participant wants to use his gifts to assist the pastor in the many tasks that he must do, (3) They felt that the intimate setting was conducive to learning and the surveys were effective for retaining information. One of the participants felt if Sunday School was taught with the methods used in this project that they would attend regularly,

(4) About 50 percent of the participants had read Nehemiah but was not completely clear on the subject matter but now the context of the Scripture is understandable, (5) All of the participants felt that they could converse about Nehemiah. One participant stated that she has already started discussions about what she had learned, (6) 100 percent of the class stated that the teaching was the most effective tool for them to learn however, they raved about the surveys at the ending of each sermon as it helped with loose ends, (7) 100 percent of the participants believe that their understanding has improved over the six-week timeframe. (8) Some of the final comments were they wanted to explore more information concerning their gifts and wanted to begin using them for Kingdom service. They shared that this project has helped them to become better leaders and teachers. One participant admired the teacher, as she feels empowered and inspired to serve. 23.07 percent of the participants wanted to continue the prayer conference call and 50 percent of the class states that their confidence level received a boost by hearing how Nehemiah handled various situations. Finally, 100 percent of the participants expressed the appreciation for being included in the project.

The writer gave the thirteen participants a post-test, (Appendix B) which evolved around the topics of emphasis namely: understanding spiritual gifts, leadership roles in the church and how to effectively lead. It was the same test that was given at the inception of the class as the pre-test (Appendix B). This was designed to test whether or not the understanding of each person has improved in the previous areas of concentration. The study verified that after the training program there was a 0.01 percent variance in what the thirteen participants had learned (Appendix B). The hypothesis was validated.

## **CHAPTER SIX**

### **REFLECTION, SUMMARY, AND CONCLUSION**

The church of the writer is located in a downtown location that is overrun with drugs, prostitution, and much criminal behavior. Many people are afraid to visit the area because of the reputation that it holds which sometimes makes it difficult to evangelize to non-community residence (those who live within other communities). However, it is realized that the church is assigned to the community to bring hope to an otherwise devastating situation. It is to this end that the church began to plan and raise funds to erect a family life center that would offer a plethora of educational, personal, and social services to those who are community residence.

Because of the need in the community, the writer desired to write and develop a project that would help to transform the community around the location of the church. However, there was an even more pressing concern on the heart of the writer that she could not let go; her passion for the need for training leadership in the church to be effective in any capacity in which they serve.

A more distressing theme throughout church leadership is that too often leaders in the church know the Constitution of the Church almost verbatim but know little to nothing about what the Scriptures says about godly-leaders in general nor choose to live according to the Scripture. The writer believes that if the latter is addressed, then the former will not be an impossible feat to accomplish. It was to this end, that the direction



of the writer was changed from *Transforming the Community* to *Equipping Spirit-Led Leaders*.

In Chapter One, the writer penned multiple events that took place in her life that were many times hurtful to her and had little explanation for the ordeal. It was noticed that there was a trend in the way she would respond to those in leadership. It was realized that all people who were in leadership positions perhaps were not trained to be an effective leader, thus the conflict. At that point in her life, she developed a passion to assist leaders to become better leaders. As the writer observed the synergy of her work, she realized that her difficulty with those who had poor leadership skills had the potential to develop into an effective leader.

In Chapter Two, the writer reflected upon the sources that were used throughout the assignment. Some of them were needful to further express in this paper, however, other resources were used as a guide for intriguing discussions with the project participants and expanded knowledge on the topic of leadership. From the historical to the biblical and theological, the resources covered the project in its entirety. There were some non-academic resources that were equally essential to this project in the form of devotionals. They were materials that brought strength and increased the endurance of the writer when mental blocks persisted.

Although Chapter Three was the foundation of the entire work, it was the most difficult task that the writer had to complete. When this chapter was initially written, the writer did not have a well-defined understanding of which direction she would need to take. It was a couple of months before the project implementation that the writer began to have a clearer vision as to which way to precede with the foundation section. She spent

more time on this section with rewrites and more rewrites to ensure that all information worked in concert with the project.

The writer was faced with many challenges during the rewrites, even mental blockages and organizational deficiencies. She would pray for guidance through the blockages and would wake up the following morning with a fresh thought. Although this chapter was the most challenging it was equally rewarding as the writer learned more about her topic than what she thought she knew. This was powerful!

In Chapter Four the methodology was not as difficult as the previous chapter. The participants were chosen based on their involvement in other services held within the church in addition to Sunday morning worship. Those current and potential leaders selected as the thirteen contributors in this project were those who showed an interest in attending Sunday school and Bible study classes on a regular basis. Each participant was excited about the invitation to become a part of project. They were happy about learning something that they had not known before. It was a joy for the writer to generate her own material. It was a way for her to gain more study and learning time before presenting the information to the group.

In Chapter Five, the writer embarked upon the project that would empower and transform current and potential leaders into effective leaders. At the inception of this project, it was the intent of the writer to improve the understanding of those who participated in the project through the tools of preaching, teaching and training. The writer procured thirteen individuals and established two groups consisting of potential leaders and current leaders. As a result, there were good and some unexpected discoveries made.

Although people have various learning curves, this was the first time that the writer understood the necessity of the combination of teaching and follow-up. More often than not, congregants visit churches regularly on Sunday morning, hear a sermon and then leave which many times may leave the hearer confused or not understanding what they have heard. Because of this concern, the writer ensured that the participants for the project would have follow-up assignments after the teaching/preaching session to reemphasize the importance of retaining the information taught. The participants enjoyed the intimate setting as they felt that it was conducive to learning. Some of them enjoyed the questionnaires after the sermon and some were fascinated by the class discussions and their ability to correctly add to the quality of the discussions.

The good that was discovered was that many of the participants wanted to maintain the intimate teaching sessions beyond the six-weeks and desired to continue in the prayer conference calls that were instituted. Some even requested that the Sunday school class of the church would pattern its outline after the format of the six-week project as they would be more inclined to attend and more apt to learn. They expressed that the teaching would help them become a better leader and received the confidence that they needed to be a good teacher. The overall consensus of the group was that this project should be used as a training template for other current and potential leaders in the church.

On the flip side, it was ascertained that those who were in the current leadership group struggled to retain the information taught more so than those who were in the potential leadership group. They were not as participatory as the potential leaders. Although the hypothesis was validated, it is not completely clear why the current leaders

lacked the enthusiasm needed to be as successful as the potential leaders. However, a few observations were made. It was observed that the absentee rate was highest among those who were classified as current leaders either because they forgot to attend or had previous plans before accepting the invitation to participate. The training was partially designed to be a self-motivated class with minimum to no reminders of events. It seemed as though those who were in the current leaders category relied more on what they already knew and what they had been taught in the past as their basis to carry them through the training. There was no other apparent reason why these leaders should not have been equally as successful as the potential leaders. It is to this end that the writer understands that continuous prayer for solutions is needed in this area.

### **Summary and Conclusion**

In summary, the passion of the writer became greater than it has been before concerning the necessity of quality leadership in the church. Sometimes she would wake up with ideas and strategies that would help to improve processes and to develop people in leadership. She has discovered that her passion remains, post-project.

The section on spiritual gifts seemed to be the most rewarding for the participants as well as the writer as some of the participants never understood whom they were created to be until after these assignments were done. Further gratification for the writer came when some of the participants began to move toward leadership positions in the church with more confidence and decisiveness and was able to recognize quickly those who exhibited a lack of leadership qualities. The writer received a sense of satisfaction that each participant was offered the same opportunity to improve his or her

understanding of their spiritual gifts, leadership roles in the church and how to effectively lead, and a great majority of them took advantage of the improvement.

The writer received great support from her family, peers and professional associates at necessary times during the project. A few peers proved to be valuable assets to the writer as sounding boards and comedians to alleviate stressful situations. For the most part, she took the position of a misanthrope to accomplish this task.

The writer understands that Rome was not built in a day nor will improvement of the entire congregation's understanding happen overnight. It is unfortunate that many will never desire the enrichment of knowledge beyond where they are. However, the writer is hopeful that the participants who experienced the recent boost in their understanding concerning leadership will share their empowerment and enthusiasm with others by *Equipping Spirit-Led Leaders*.

The writer learned that even though there may be a gross deficiency in the leadership of some churches, training could always make a difference. She desires to travel domestically and internationally as a motivational speaker teaching current and potential leaders the understanding of the spiritual gifts, leadership roles in the church and how to effectively lead. In the near future, the writer will transcribe this dissertation into a book and workbook to instruct and empower small groups, individuals, churches and organizations in the methods of quality leadership. This project was validated and can be reproduced "as is" or with slight modifications to fit the entity in which it will serve.

**APPENDIX A**  
**LETTERS, TRAINING ACTIVITIES AND DISCUSSIONS**

## LETTERS, TRAINING ACTIVITIES AND DISCUSSIONS

### Potential Participants

#### To Participants

This memo is to solicit your participation in a 6-week project, "Equipping Spirit-Led Leaders: Empowering Current and Potential Leaders for Kingdom Service." It would require you to attend a series of workshops, sermons, interviews, surveys, intercessory prayer and a power lunch over a consecutive 6-week period.

If you are interested in participating, please send an email to [iperkins@aol.com](mailto:iperkins@aol.com). In order that I may properly prepare for the participants, the deadline for project registration is August 4, 2012. Should you need additional information, please do not hesitate to contact me via email.

Iris F. Perkins, MPA, MAPT  
Doctoral Candidate  
United Theological Seminary  
Dayton, OH

### **Participation Acceptance and Confidentiality Letter**

Thank you for accepting my invitation to participate in my research project, “Equipping Spirit-Led Leaders: Empowering Current and Potential Leaders for Kingdom Service.

In detail, the training sessions and sermons will commence on Sunday, August 26 from 9:00 a.m. to 10:30 a.m., with the remaining sessions to be held consecutively each Sunday thereafter through September 30. The intercessory prayer sessions will be via telephone conference call on Thursday mornings commencing on August 30 from 7:00 a.m. to 7:30 a.m. during which time a reading assignment will be given for each upcoming workshop/sermon, as follows:

(A) Training Sessions/Sermons from 9:00 a.m. – 10:30 a.m. as follows:

- (1) Sunday, August 26<sup>th</sup>, 2012
- (2) Sunday, September 2<sup>nd</sup>, 2012
- (3) Sunday, September 9<sup>th</sup>, 2012
- (4) Sunday, September 16<sup>th</sup>, 2012
- (5) Sunday, September 23<sup>rd</sup>, 2012
- (6) Saturday & Sunday, September 29<sup>th</sup> & 30<sup>th</sup> 2012

(B) Intercessory Prayer on Thursday mornings from 7:00 a.m. – 7:30 a.m. as follows:

- (1) Thursday, August 30<sup>th</sup>, 2012
- (2) Thursday, September 6<sup>th</sup>, 2012
- (3) Thursday, September 13<sup>th</sup>, 2012
- (4) Thursday, September 20<sup>th</sup>, 2012
- (5) Thursday, September 27<sup>th</sup>, 2012

The interviews and surveys will be scheduled throughout the 6-weeks process. Nearing the end of the sessions, there will be an empowerment lunch, which will combine lunch (my treat) with a leadership empowerment message and discussions of the information shared. Each session for workshops and sermons will be held at Shalom Baptist Church, 1111-24<sup>th</sup> Street, Newport News, VA 23607, except for the lunch, which will be held at an offsite location.



Please know that all of your names will remain confidential and will only be known to the researcher and not disclosed for public record.

Participant's Printed Name: \_\_\_\_\_  
Participant's Signed Name: \_\_\_\_\_ Date: \_\_\_\_\_

Iris F. Perkins, MPA, MAPT  
Doctoral Candidate  
United Theological Seminary  
Dayton, OH

### Debriefing Statement

Dear Participant

Thank you for participating in the research for my doctoral dissertation, "Equipping Spirit-Led Leaders: Empowering Current and Potential Leaders for Kingdom Service."

Over the next few months I will be preparing and collecting statistical data to complete my study. The data that you have provided will be used solely for the purpose of concluding my dissertation.

Please understand that your name will remain confidential and will only be known to the researcher and not disclosed for public record. However, if you would like a copy of your responses, please let me know and I will make arrangements to accommodate your request after the dissertation is published.

If you should need to contact me at any time you may email me at [iperkins@aol.com](mailto:iperkins@aol.com) or call 757-825-8080.

Participant's Printed Name: \_\_\_\_\_  
Participant's Signed Name: \_\_\_\_\_ Date: \_\_\_\_\_

Researcher's Printed Name: \_\_\_\_\_  
Researcher's Signed Name: \_\_\_\_\_ Date: \_\_\_\_\_

Iris F. Perkins, MPA, MAPT  
Doctoral Candidate  
United Theological Seminary  
Dayton, OH

AUGUST 26-SEPTEMBER 30, 2012  
EQUIPPING SPIRIT-LED LEADERS  
EMPOWERING CURRENT & POTENTIAL LEADERS FOR KINGDOM SERVICE

SUN	MON	TUE	WED	THU	FRI	SAT
August-26  Instructions Pre-Test Questions 9-10am Sermon 10-10:30am  "Pray Before Action"	27	28	29	30  Intercessory Prayer 7-7:30am  Reading Assignment	31	September 1
2  Training 9-10am Sermon 10-10:30am  "Leader Submitting To His/Her Leader"	3	4	5	6  Intercessory Prayer 7-7:30am  Reading Assignment	7	8
9  Training 9-10am Sermon 10-10:30am  "Internal Conflict"	10	11	12	13  Intercessory Prayer 7-7:30am  Reading Assignment	14	15
16  Mid- Session Leadership Survey	17	18	19	20  Intercessory Prayer 7-7:30am  Reading Assignment	21	22
23  Training 9-10am Sermon 10-10:30am  "Dealing with Duplicious People"	24	25	26	27  Intercessory Prayer 7-7:30am  Reading Assignment	28	29  Leadership Empowerment Lunch 12-1:30pm  Spiritual Gifts Survey
30  Training 9-10am Sermon 10-10:30am  "Understanding our Gifts and the Gifts of Others" Exit Interviews Commencement Post-Test Questions	31					

**APPENDIX B**  
**PRE AND POST TEST ANALYSIS**

## PARTICIPANT'S PRE-TEST QUESTIONNAIRE

### Equipping Spirit-Led Leaders Empowering Current and Potential Leaders for Kingdom Service

Thank you for participating in this survey for the dissertation of Iris F. Perkins. Please respond to each statement below by answering the appropriate question as indicated. For each question please check the appropriate area according to the response scale below. Please provide your best answers.

***Response Scale:***

SA = Strongly Agree

A = Agree

N = Neither Agree nor Disagree

D = Disagree

SD = Strongly Agree

Evaluation Area	SA	A	N	D	SD
<b>How To Effectively Lead</b>					
1. A leader should convey all messages in writing.					
2. Leadership requires delegation.					
3. The leader is responsible for what his/her team partners produce.					
4. It is the leader's responsibility to ensure each team partner understands the goal.					
5. The leader should receive all of the credit for fruitful progress.					
6. If it is not broken, do not be concerned with improving it.					
7. If team partners fail, leadership has failed.					
8. A leader should never admit fault.					
9. A leader has the right to speak condescendingly to his/her team partners.					

<b>Evaluation Area</b>	<b>SA</b>	<b>A</b>	<b>N</b>	<b>D</b>	<b>SD</b>
<b>Leader Roles</b>					
10. Leaders should be able to train his/her team partners.					
11. Leaders are influencers.					
12. Leaders should train protégé's.					
13. Leaders should encourage self-development for each team partner.					
14. The leader should spend time investing in each team partner.					
15. Leaders should desire to build character in team partners.					
16. Leaders should make changes only when the team partners are in agreement.					
17. A leader should follow-up on delegated assignments.					
18. A leader should know how to organize.					
<b>Understanding Spiritual Gifts</b>					
19. Everyone has a gift.					
20. I know the difference between motivational, manifestation and ministry gifts.					
21. I know what my gifts are.					
22. Everyone has the same gifts.					
23. Gifts should not be used in the church.					
24. My gift has nothing to do with the ministries I enjoy.					
25. I understand why I am the way I am.					
26. My gifts are activated at 21.					
27. I am effectively using my gifts.					

## PARTICIPANT'S POST-TEST QUESTIONNAIRE

### Equipping Spirit-Led Leaders Empowering Current and Potential Leaders for Kingdom Service

Thank you for participating in this survey for the dissertation of Iris F. Perkins. Please respond to each statement below by answering the appropriate question as indicated. For each question please check the appropriate area according to the response scale below. Please provide your best answers.

***Response Scale:***

SA = Strongly Agree

A = Agree

N = Neither Agree nor Disagree

D = Disagree

SD = Strongly Agree

Evaluation Area	SA	A	N	D	SD
<b>How To Effectively Lead</b>					
1. A leader should convey all messages in writing.					
2. Leadership requires delegation.					
3. The leader is responsible for what his/her team partners produce.					
4. It is the leader's responsibility to ensure each team partner understands the goal.					
5. The leader should receive all of the credit for fruitful progress.					
6. If it is not broken, do not be concerned with improving it.					
7. If team partners fail, leadership has failed.					
8. A leader should never admit fault.					
9. A leader has the right to speak condescendingly to his/her team partners.					

<b>Evaluation Area</b>	<b>SA</b>	<b>A</b>	<b>N</b>	<b>D</b>	<b>SD</b>
<b>Leader Roles</b>					
10. Leaders should be able to train his/her team partners.					
11. Leaders are influencers.					
12. Leaders should train protégé's.					
13. Leaders should encourage self-development for each team partner.					
14. The leader should spend time investing in each team partner.					
15. Leaders should desire to build character in team partners.					
16. Leaders should make changes only when the team partners are in agreement.					
17. A leader should follow-up on delegated assignments.					
18. A leader should know how to organize.					
<b>Understanding Spiritual Gifts</b>					
19. Everyone has a gift.					
20. I know the difference between motivational, manifestation and ministry gifts.					
21. I know what my gifts are.					
22. Everyone has the same gifts.					
23. Gifts should not be used in the church.					
24. My gift has nothing to do with the ministries I enjoy.					
25. I understand why I am the way I am.					
26. My gifts are activated at 21.					
27. I am effectively using my gifts.					



## PRE-TEST RESULTS

	<b>Strongly Agree</b>	<b>Agree</b>	<b>Neutral</b>	<b>Disagree</b>	<b>Strongly Disagree</b>
1	4	11	3	6	3
2	6	11	2	5	3
3	9	8	3	4	3
4	9	9	5	2	2
5	3	17	2	5	0
6	12	4	0	5	6
7	5	8	5	5	4
8	19	0	2	0	6
9	9	6	5	4	3
10	8	9	0	4	6
11	2	9	6	6	4
12	18	6	0	1	2
13	2	8	9	7	1
	29.62	30.19	11.96	15.38	12.25

## Summary:

The pre-test mean percentage of questions “Strongly Agree” was 29.62%

The pre-test mean percentage of questions “Agree” was 30.19%

The pre-test mean percentage of questions “Neutral” was 11.96%

The pre-test mean percentage of questions “Disagree” was 15.38%

The pre-test mean percentage of questions “Strongly Disagree” was 12.25%

## POST-TEST RESULTS

	<b>Strongly Agree</b>	<b>Agree</b>	<b>Neutral</b>	<b>Disagree</b>	<b>Strongly Disagree</b>
1	11	6	3	2	5
2	12	2	4	2	7
3	10	8	2	4	3
4	9	12	2	1	3
5	3	19	0	5	0
6	16	1	0	6	4
7	9	6	4	6	2
8	17	1	1	2	6
9	13	1	7	6	0
10	10	5	0	3	9
11	1	13	6	6	1
12	9	11	2	2	3
13	0	12	11	4	0
	34.18	27.64	11.97	13.96	12.25

## Summary:

The post-test mean percentage of questions “Strongly Agree” was 34.18%

The post-test mean percentage of questions “Agree” was 27.64%

The post-test mean percentage of questions “Neutral” was 11.97%

The post-test mean percentage of questions “Disagree” was 13.96

The post-test mean percentage of questions “Strongly Disagree” was 12.25%

## Data Analysis:

After training, there was a mean percentage variance of questions “Strongly Agree” of 4.56%

After training, there was a mean percentage variance of questions “Agree” of -2.55

After training, there was a mean percentage variance of questions “Neutral” of 0.01%

After training, there was a mean percentage variance of questions “Disagree” of -1.42

After training, there was a mean percentage variance of questions “Strongly Disagree” of 0

<b>Pre-test</b>	<b>Post-test</b>	<b>Variance</b>	
29.62	34.18	4.56	
30.19	27.64	-2.55	
11.96	11.97	0.01	
15.38	13.96	-1.42	
12.25	12.25	0	The hypothesis was validated with a 0.01 variance.

**APPENDIX C**  
**SERMON DATA**

## SERMON

## Pray Before Acting

Nehemiah 1:4-11

## 1. Introduction

Before starting any project there is must be a plan. When a contractor builds a house, he draws up a blueprint; when a lawyer takes a case, he does his homework before he goes to court; when a business man opens a business he draws up a business plan and when a Christian embarks upon any work he should pray. Someone may ask, “What exactly is prayer?” Rabbi Adin Steinsaltz says that “prayer is direct speech in which man confronts and addresses his Creator.”<sup>1</sup> Jean Henderson says, “In spite of the fact that Augustine never wrote a treatise on prayer, there is a vast amount of material on the subject throughout his works, for he believed that prayer should flow through the entire life of every Christian - that prayer can only be constant because it is the expression of our desire, and our desire can and should be constant.”<sup>2</sup>

## 2. Awaiting His Affirmation vs 4-5

## 3. Attentive Ear vs 6-10

## 4. Afford His Accomplishments v 11

## 5. Conclusion

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<sup>1</sup>Terry Thomas, *Let Us Pray*, (Akron, OH: 48 Hr Books, 2012), 24.

<sup>2</sup>Augustine on Prayer, <http://www.friendsofAugustine.org/augustine-today/seeking-god/augustine-on-prayer> (accessed August 23, 2012).

	August 26, 2012
How did the sermon make you feel?	<b>Please circle one</b>  Empowered Sad Happy Refreshed Upset Confused Not sure (You may write another word not listed)
Was the sermon easy to understand?	Yes No Not sure
Could you find yourself in the sermon?	Yes No Not sure
Was the sermon beneficial for your future growth?	Yes No Not sure
What group of people could benefit from this sermon?	Leaders Non-Leaders Both Leaders & Non-Leaders No one Not sure
What was the first thing Nehemiah did after hearing the news about Jerusalem?	
What were the two attributes of God that Nehemiah mentions?	
How did Nehemiah ask for God's attention?	
How often did Nehemiah cry out to God?	
According to Nehemiah, who had sinned against God?	

**\*Intercessory prayer was held over a conference call. Eight out of thirteen people attended the call. Five out of eight prayed.**

## SERMON

### Leaders Submitting to Their Leader

Nehemiah 2:1-8

#### 1. Introduction

It's often thought that when one becomes the leader of an organization that they no longer have to answer to anyone. People set out to start their own business so they can sleep late or go to work whenever they desire and spend all of the profits at will but most of all so no one will be able to tell them what to do. When some children become eighteen years of age they feel that they no longer have to listen to any one nor do they need to procure permission from anyone to do anything that they feel that they want to do. I can vaguely remember a story I heard some time ago about a billionaire who was giving an interview to a room full of news reporters. They wanted to know how he was so successful. He said he gives credit to the five degrees he has. He then begins to introduce them as people in this order: meet my CPA, she handles my finances, meet my Lawyer, he handles my legal matters, meet my IT Specialist, he ensures that I stay on the cutting edge of technology, meet my Executive Administrator, she organizes my company, meet my Psychiatrist, she keeps me sane as I share all of my thoughts, disappointments, and suicide challenges that I face each day. That is why I'm successful because I answer to them.

2. Respect the Position vs 1-3
3. Request What You Desire vs 4-6
4. Receive the Abundance vs 7-9
5. Conclusion

	September 2, 2012
How did the sermon make you feel?	<b>Please circle one</b>  Empowered Sad Happy Refreshed Upset Confused Not sure (You may write another word not listed)
Was the sermon easy to understand?	Yes No Not sure
Could you find yourself in the sermon?	Yes No Not sure
Was the sermon beneficial for your future growth?	Yes No Not sure
What group of people could benefit from this sermon?	Leaders Non-Leaders Both Leaders & Non-Leaders No one Not sure
What were the three main points of the sermon?	
According to the sermon, to whom does leaders answer?	
The heart of the king is in whose hands?	
How did Nehemiah consult God?	
Who was ultimately in charge of the decision for Nehemiah?	

**\*Intercessory Prayer was held over a conference call. Five out of thirteen people attended the call. Two out of Five prayed.**

## SERMON

### Internal Conflict

Nehemiah 3:1-32

#### 1. Introduction

Conflict is a major component of leadership. It is impossible to be a leader and not face some degree of conflict. What exactly is conflict? Merriam-Webster says conflict is: the opposition of persons or forces that gives rise to the dramatic action. It is unfortunate but conflict simply cannot be avoided. It can be the driving force to improve practices, processes and procedures. It can also amplify weaknesses that may exist in individuals that are involved. Dr. Terry Thomas says, “...*strangely, just as a conflict can disrupt and terribly rupture a church, a conflict can also be good for a church, a ministry or an organization. In and of itself, a conflict is not necessarily bad. The absence of conflict may be an indication of the lack of health.*”<sup>3</sup> Some people have issues confronting conflict head on as there is a feeling of inadequacy to handle the concern. Some will not only confront conflict head on but many times they are the very one who is guilty of causing conflict. Whichever the case, conflict will remain a part of any work. Sometimes conflict can be looked at as a necessary evil.

#### 2. Working Without Complaining vs 1-2

#### 3. Working in Concert with Others vs 3-4

#### 4. Working as a Conflict v 5

#### 5. Conclusion

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<sup>3</sup>Thomas, *Let Us Pray*, 20.



	September 9, 2012
How did the sermon make you feel?	<b>Please circle one</b>  Not Sure Confused Sad Refreshed Upset Happy Empowered (You may write another word not listed)
Was the sermon easy to understand?	Yes No Neither Yes or No
Could you find yourself in the sermon?	Yes No Neither Yes or No
Was the sermon beneficial for your future growth?	Yes No Neither Yes or No
What group of people could benefit from this sermon?	Leaders Non-Leaders Both Leaders & Non-Leaders No one Not sure
What was the sermon topic today?	
What was being repaired?	
Who refused to work under their supervisors?	
How many Gates were there?	
Who was the first group to start the work?	

**\*Intercessory Prayer was held over a conference call. Seven out of thirteen people attended the call. Five out of Seven prayed.**

## SERMON

## Dealing with Duplicitious People

Nehemiah 6:1-16

## 1. Introduction

In leadership many times one has to deal with various personalities which are sometimes good and sometime not so good. Unfortunately we cannot pick and choose whom we desire to lead or even whom we desire to have to encounter on our journey of leadership. Often we will be subject to the whims of duplicitious people.

Duplicitious meaning double-dealing, tricky, deceptive (sometimes deemed as 2-faced). Some folks would call it “speaking with a forked tongue...basically, saying one thing while having another motive in mind. There will be those who will support your efforts and those who will think that your efforts are futile. There will be those who see your progress and rejoice and others who see your progress and retaliate with evil. I recently heard a story about a man who was getting married and his frat brothers hid his tuxedo because they felt that everything was going too perfect for him and they had to wreak some type of havoc not realizing the ripple effect that it would have on the groom, the bride and the other participants. It seems that there will always be someone around to inflict the pangs of double-dealing, deception and trickery, when Jesus healed a lame man on the Sabbath, you would think that all would be excited about the man being able to walk again but the Pharisees were more concerned about the healing on the Sabbath instead of rejoicing with the cripple man being healed. Senseless, as it seems, these types of people exists.

- 2 Duplicitious People Will Intentionally Try to Distract You v 2
- 3 Duplicitious People Will Intentionally Lie to You v 6
- 4 Duplicitious People Will Intentionally Try to Incite Fear in You v 9
- 5 Conclusion

	September 23, 2012
How did the sermon make you feel?	<b>Please circle one</b>  Not Sure Confused Sad Refreshed Upset Happy Empowered (You may write another word not listed)
Was the sermon easy to understand?	Yes No Neither Yes or No
Could you find yourself in the sermon?	Yes No Neither Yes or No
Was the sermon beneficial for your future growth?	Yes No Neither Yes or No
What group of people could benefit from this sermon?	Leaders Non-Leaders Both Leaders & Non-Leaders No one Not sure
What was the sermon topic today?	
What does duplicitous mean? Circle only one number 1. Bad/Mean 2. Deceptive/Tricky/Double-dealing 3. Happy 4. Intelligent	
What tactic did Sanballat use against Nehemiah?	
How many times did Sanballat try to get Nehemiah to come down to meet with him?	
How far was the place Ono from Jerusalem?	

**\*Intercessory Prayer was held over a conference call. Eight out of thirteen people attended the call. Four out of Eight prayed.**

## SERMON

### Understanding the Gifts of Self and Others

Nehemiah 8:9; 12:44-47

#### 1. Introduction

In times past I have heard various people denounce the very idea that they have been given a gift. Some feel that everyone else has been bestowed a gift but not them. There are those who feel that they do not know why they act the way that they do, parents who do not know why their children act the way that they do but it all comes down to the way in which their personality has been programmed. When I was a young girl I could never understand why I could immediately determine the intent of an individual when I was around them. Everyone else would be fooled by their suave persona but I was not. I knew that the real person had yet to surface. It was not until a few months later and sometimes a few days later that the real person surface and unfortunately it was sad to say that I was correct. I was a human “lie detector” which did not make me popular among my peers. We have reviewed the different types of gifts in a previous survey and have discovered that there are many gifts and each person has at least one of them. Based on *Discovering Your God-given Gifts*, by Don and Kate Fortune, we have adopted the names as follows: the Manifestation Gifts found in 1 Corinthians 12:8-10; the Ministry Gifts found in Ephesians 4:11; and the Motivational Gifts Romans 12:6-8, which we will talk about primarily today.<sup>4</sup>

2. Nehemiah as an Administrator v 12:26
3. Nehemiah as a Person of Compassion vs 2:1-6
4. Nehemiah as a Perceiver v 6:9
5. Nehemiah as a Server v 4:6
6. Conclusion

---

<sup>4</sup>Fortune, 4.

	September 30, 2012
How did the sermon make you feel?	<b>Please circle one</b>  Not Sure Confused Sad Refreshed Upset Happy Empowered (You may write another word not listed)
Was the sermon easy to understand?	Yes No Neither Yes or No
Could you find yourself in the sermon?	Yes No Neither Yes or No
Was the sermon beneficial for your future growth?	Yes No Neither Yes or No
What group of people could benefit from this sermon?	Leaders Non-Leaders Both Leaders & Non-Leaders No one Not sure
Everyone has at least 1 Motivational Gift? Yes or No – Circle one.	
What are the 3 different name categories of gifts mentioned? Circle one number  1. Motivational/Managerial/Manageable 2. Ministry/Morality/Manifestation 3. Manifestation/Motivational/Ministry 4. Modernity/Memorable/Maliciousness	
List 2 out of 4 of Nehemiah's Motivational Gifts that was mentioned in the sermon?	
Have you discovered what the top 3 of your Motivational Gifts are?	

## **APPENDIX D**

### **Conflict Management Style Assessment**

### **Conflict Management Style Assessment**

We each have our own way of dealing with conflict. The techniques we use are based on many variables such as our basic underlying temperament, our personality, our environment and where we are in our professional career. However, by and large there are five major styles of conflict management techniques in our tool box. In order to address conflict we draw from a collaborating, competing, avoiding, harmonizing or compromising style of management. None of these strategies is superior in and of itself. How effective they are depends on the context in which they are used.

Each statement below provides a strategy for dealing with a conflict. Rate each statement on a scale of 1 to 4 indicating how likely you are to use this strategy. Be sure to answer the questions indicating how you would behave rather than how you think you should behave.

1. I explore issues with others so as to find solutions that meet everyone's needs.

1 = Rarely 2 = Sometimes 3 = Often 4 = Always

2. I try to negotiate and adopt a give-and-take approach to problem situations

1 = Rarely 2 = Sometimes 3 = Often 4 = Always

3. I try to meet the expectations of others.

1 = Rarely 2 = Sometimes 3 = Often 4 = Always

4. I would argue my case and insist on the merits of my point of view.

1 = Rarely 2 = Sometimes 3 = Often 4 = Always

5. When there is a disagreement, I gather as much information as I can and keep the lines of communication open.

1 = Rarely 2 = Sometimes 3 = Often 4 = Always

6. When I find myself in an argument, I usually say very little and try to leave as soon as possible.

1 = Rarely 2 = Sometimes 3 = Often 4 = Always

7. I try to see conflicts from both sides. What do I need? What does the other person need? What are the issues involved?

1 = Rarely 2 = Sometimes 3 = Often 4 = Always

8. I prefer to compromise when solving problems and just move on.

1 = Rarely 2 = Sometimes 3 = Often 4 = Always

9. I find conflicts challenging and exhilarating; I enjoy the battle of wits that usually follows.

1 = Rarely 2 = Sometimes 3 = Often 4 = Always

10. Being at odds with other people makes me feel uncomfortable and anxious.

1 = Rarely 2 = Sometimes 3 = Often 4 = Always

11. I try to accommodate the wishes of my friends and family.

1 = Rarely 2 = Sometimes 3 = Often 4 = Always

12. I can figure out what needs to be done and I am usually right.

1 = Rarely 2 = Sometimes 3 = Often 4 = Always

13. To break deadlocks, I would meet people halfway.

1 = Rarely 2 = Sometimes 3 = Often 4 = Always



14. I may not get what I want but it's a small price to pay for keeping the peace.

1 = Rarely 2 = Sometimes 3 = Often 4 = Always

15. I avoid hard feelings by keeping my disagreements with others to myself.

1 = Rarely 2 = Sometimes 3 = Often 4 = Always

How to score the Conflict Management Quiz.

As stated, the 15 statements correspond to the five conflict resolution styles. To find your most preferred style, total the points in the respective categories. The one with the highest score indicates your most commonly used strategy. The one with the lowest score indicates your least preferred strategy. However, if you are a leader who must deal with conflict on a regular basis, you may find your style to be a blend of styles.

Style Corresponding Statements: Total

Collaborating: 1, 5, 7      Competing: 4, 9, 12      Avoiding: 6, 10 15

Harmonizing: 3, 11, 14      Compromising: 2, 8, 13

**Collaborating Style:** Problems are solved in ways in which an optimum result is provided for all involved. Both sides get what they want and negative feelings are minimized.

Pros: Creates mutual trust; maintains positive relationships; builds commitments.

Cons: Time consuming; energy consuming.

**Competing Style:** Authoritarian approach.

Pros: Goal oriented; quick.

Cons: May breed hostility.

**Avoiding Style:** The non-confrontational approach.

Pros: Does not escalate conflict; postpones difficulty.

Cons: Unaddressed problems; unresolved problems.

**Harmonizing Style:** Giving in to maintain relationships.

Pros: Minimizes injury when we are outmatched; relationships are maintained.

Cons: Breeds resentment; exploits the weak.

**Compromising Style:** The middle ground approach.

Pros: Useful in complex issues without simple solutions; all parties are equal in power.

Cons: No one is ever really satisfied; less than optimal solutions get implemented.<sup>1</sup>

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<sup>1</sup>Reginald Adkins, Elemental Truths, <http://www.ncsu.edu/grad/preparing-future-leaders/docs/conflict-management-styles-quiz.pdf> (accessed August 1, 2012).

**APPENDIX E**  
**SPIRITUAL GIFTS TEST**

## SPIRITUAL GIFTS TEST

### Questionnaire

**Instructions:** Read the Spiritual Gifts Test Questionnaire one statement at a time. DO NOT READ AHEAD. After reading a statement, determine your answer based on the 0-3 scoring criteria below and enter it in the numbered box that corresponds with the numbered statement. After you have filled in all of the boxes then follow the instructions found in statements total your scores in boxes 73-84. Corresponding number is at the end of each statement.

Scoring Criteria: Select your score based on how the statement best describes you:

0=	I am seldom or never this way	1=	I am usually NOT this way
2=	I am this way some of the time	3=	I am this way most or all of the time

I like to organize and plan – #1

I enjoy sharing my counsel or being an encourager to others – #3

It is important to me that money I give to the church be used as effectively as possible - #4

Those who are distressed or elated seem drawn to me – #8

I seem to be able to notice sin before others are aware of it – #9

I enjoy routine work for church that others find tedious – #10

I am able to instruct others in the exact meaning of words and passages in Scripture – #12

I finish projects and make decisions with great speed – #13

I give practical, step-by-step advice to those in need – #15

I watch my finances closely so that I can give freely to God's work – #16

I enjoy doing kind deeds for people who cannot or will not return them – #20

I am compelled to unmask other people's sins – #21

I enjoy doing repetitive tasks for the glory of God – #22

I have the ability to make difficult Scripture verses understandable – #24

I enjoy setting goals and then making plans to meet those goals – #25

I am more interested in studying Bible passages for practical applications than for deep theological truth – #27

It is fun for me to give freely because I love God – #28

I like encouraging those in hospitals and homes for the aged by visiting them – #32

I boldly tell others about evils in our government and in other worldly systems – #33

I like being asked to do jobs at church – #34

Others have said that I assist them in learning biblical truth in a profound way – #36

I volunteer to organize others when I sense a lack of organization – #37

Teaching that can't be applied bothers me – #39

I am willing to do without in order to give money for God's kingdom – #40

I want to comfort Christians who are sick or in distress – #44

I enjoy being used by God to teach & caution large groups of believers – #45

I like projects that require a hands-on-approach – #46

I enjoy spending much time studying the Bible so I can share its truths with others – #48

I thrive on organizing people, ideas, and resources to improve ministry efficiency – #49

I like assisting others in resolving difficult problems in their lives – #51

I notice when others have a material or financial need – #52

I like doing special things for people who are sick or having difficulties – #56

I yearn for hearers to be convicted after I have proclaimed God's Word – #57

I consider myself a task-oriented person – #58

I find contentment studying God's Word & communicating my understanding to others – #60

I have put effective plans into place to meet group goals – #61

I enjoy assisting others experiencing problems by giving them practical advice – #63

I trust God to meet all my needs so that I can give sacrificially of my income - #64

I am greatly concerned about comforting others – #68

I want my instructions to cause others to hear God and respond to His guidance - #69

I prefer to follow rather than to lead – #70

I prefer to compile my own teaching material instead of another teacher's material - #72

## Scoring Section

Place your number 0-3 under each corresponding number.

01 ■ 03 04 ■ 08 09 10 ■ 12

13 ■ 15 16 ■ 20 21 22 ■ 24

25 ■ 27 28 ■ 32 33 34 ■ 36

37 ■ 39 40 ■ 44 45 46 ■ 48

49 ■ 51 52 ■ 56 57 58 ■ 60

61 ■ 63 64 ■ 68 69 70 ■ 72

73 ■ 75 76 ■ 80 81 82 ■ 84

**APPENDIX F**  
**MISCELLANEOUS DOCUMENTS**



## Mid-Session Q&amp;A

1. What is Nehemiah 1-9 about?
2. Who were the enemies against Nehemiah?
3. What did Sanballat want from Nehemiah?
4. What was Nehemiah task?
5. Was Nehemiah successful in his endeavors?
6. How did the people react to the leadership of Nehemiah?
7. Was Nehemiah afraid?
8. What did Nehemiah do when confronted with conflict?
9. Would you be afraid if this were you?
10. How would you handle this type of situation?

**EXIT INTERVIEW QUESTIONS**

1. Can you remember the sermon that had the most impact on you to date?
2. How has it helped you?
3. Did you feel this style of preaching/teaching was effective for your learning?
4. Had you read and understood the book of Nehemiah before this project?
5. Could you effectively discuss the book of Nehemiah if you were engaged in a conversation tomorrow?
6. What was the most operative tool used for you to retain more info?
7. Do you better understand spiritual gifts, leadership roles and how to effectively lead?
8. Do you have any final comments?

## Graduation Certificate

This certificate is awarded to

Participants Name

Participated in a 6-week project for the dissertation

Equipping Spirit-Led Leaders to Leadership:  
Empowering Current and Potential Leaders  
For Kingdom Service

Participated in 6 out of 6 Classroom and Prayer Calls

Given at Newport News, Virginia, this thirteenth day of September, Two thousand and twelve.

Rev. Iris F. Perkins

Instructor

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